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MARCH, 1924

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March, 1924

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Daybreak in Russia

Russia's long and awful night of spiritual darkness is passing and dawn is breaking. People who have never heard the Gospel before are now being reached as our missionaries press on into new territory. One worker states that when a missionary enters a village the news spreads quickly and soon a crowd numbering sometimes a thousand or more gathers around him. As they listen to the Gospel tears stream down the faces of some for the message touches their hearts.

Writing of the work among Russians in Riga, Latvia, another missionary says, in part: "Very blessed was the evening when Pastor Fetler offered Russian Bibles and New Testaments at a reduced price. It reminded me of the little picture in 'The Friend of Russia' with the title 'Come over and help us,' people reaching forth their hands to receive a Bible. It was a blessing to me to see this and we praise the Lord for enabling us to give forth the Living Word to hungry souls."

Still another missionary writes of some recent meetings in Volhynia (Ukraine), stating: "The mission halls were crowded, especially at night when they could not begin to hold the crowds. At the close of a twenty-minute testimony meeting one evening three young men (Communists) who had waylaid believers returning from meetings and beaten and tortured them, arose and requested prayer. A spirit of prayer immediately came upon the meeting, the young men were gloriously saved, and we did not leave the hall until 2 a. m."

These are just typical reports—not exceptional or colored to make an impression. A hunger for God that is difficult for us to comprehend now grips the Russian people. Here is how the life-giving seed is scattered—thirty-four missionaries in Russia, sixty-eight among Russians in Poland and thirty-eight among Russians in other Central European countries. How few for more than 150,000,000 people! The day is just breaking and they need more Light. Who will help to bring it to them? May the Lord prompt His people to "lay up treasures in heaven" by investing in this blessed work.

A sample copy of "The Friend of Russia" will gladly be mailed free upon request. Your prayers and help will be welcomed.

THE RUSSIAN MISSIONARY SOCIETY

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Moody Bible Institute Monthly

Moody Bible Institute Monthly

MARCH, 1924

EDITORIAL NOTES

"Seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord."—Jeremiah 45:5.

Dr. Bonar tells how in the early days of his ministry, after a Sabbath of what he considered unusually successful work, he was alone in his study, and he thought a majestic personage entered and offered to weigh the measure of his zeal. The young minister was very willing to submit his zeal to the test, and this was the result of 100 parts:

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Pride of denomination	15
Pride of talent	14
Love of authority	12
Love of God	4
Love of man	3

* * *

We mention the name of this great man in order to say that we endorse every word expressed by the President in the official proclamation of his death. The esteem of the people for President Coolidge was enhanced by that utterance.

Mr. Wilson like many others of our distinguished statesmen, was the son of a clergyman, and when we were in Columbus, Ga., some years ago, it interested us exceedingly to hear stories told of him as a lad when his father was president of the Presbyterian Theological Seminary in that city.

Mr. Wilson's rise in politics was rapid and dramatic, and while politics are queer, the nation may be grateful that for eight years an upright man, with the fear of God in his heart, sat in the White House in the person of Woodrow Wilson.

Mr. Wilson's name will be forever linked with the League of Nations for which he gave his life, it may be truly said. We cannot feel grieved that the League of Nations did not win, but we shall never cease to grieve that the conception of it meant to its originator so great a cost. Now is he with the Lord to whom his father pointed him in his happy youth, and in whose presence earthly disappointments are forgotten and the "broken" are again made whole.

* * *

It is sad to think of, but it now appears to be only too true, that man, although a product of evolution beyond doubt, did March, 1924

Only A Cousin After All

not descend directly from the ape of today, but can claim no closer relationship than that of a cousin! Professor Alex Hrdlicka of the National Museum, of Washington, D. C., and a leading anthropologist, said this before the American Association for the Advancement of Science, in Cincinnati, a month or two ago. He was willing to admit that, if we went back far enough, say 400,000 years, it would be found that both man and the ape had their origin "in the state of a simple, double molecule," but that was the best he could do for us, and even then it seems so far away! "The distance between the lowest form of man and the highest form of ape is too great even to be passed by mutation," he declared, so what's the use? Let us give up, and just say what the Bible says, that after "God made the beast of the earth after its kind, and the cattle after their kind and saw that it was good," He then said, "Let us make man in our image, after our likeness." * * * So God created man in his own image, in the image of God created he him" (Gen. 1:25-27). You can't do better.

* * *

Dr. Hrdlicka, mentioned in the preceding editorial, reflects on the ignorance of opponents of the evolutionary hypothesis who, if they would

"Ignorance of Foolish Men"

only "devote a half-hour to the study of the question, would find a wealth of evidence to prove its truth." But what shall we say of the ignorance of Dr. Hrdlicka himself, who, if he be reported correctly, said in the very next paragraph:

"It would be a sad affair if we should have to take ourselves and some of our more primitive brethren as the finished product of God's deity. It would be almost a sacrilege. What incentive would there be for betterment if we were to be regarded as complete?"

Where and how was the professor brought up? Had he no parents to teach him? Did he never go to Sunday-school? Had he never heard of the fall of man? Did he never read the third chapter of Genesis or the fifth chapter of Paul's epistle to the Romans? In the light of the revelation of the Bible in other words, why should we regard ourselves "as the finished product of God's deity?" Are we not rather the *marred* product? Why should we regard ourselves as "complete," unless we have come to Christ by faith and are thus complete in Him (Col. 2:10)?

It seems to us that if the distinguished anthropologist had devoted, we shall not say "a half-hour," but a reasonable amount of study to God's Word, he would have had an eye-opener that would have made his argument very foolish even in his own opinion. As a matter of fact, all that any evolutionist requires to change his mind completely, is the synthetic reading of the Bible in the fear of God and the light of the Holy Spirit.

Peter exhorts his readers (1 Pet. 2:15) with well-doing to "put to silence the ignorance of foolish men." How ignorant and foolish men are, who, with all the wisdom of this world, do not yet know God whom it hath pleased "by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

* * *

Dr. Robert A. Millikan, formerly a professor in the University of Chicago, and now president of the California Institute of Technology, was

A Sane Scientist

winner of the Nobel prize for physics in 1923, and is generally recognized as a leader in scientific research. Last January he attended the Pacific Theological Conference at Los Angeles, and brought its deliberations to a close with an address in which he declared that "evolution is only an established hypothesis and that the teaching of the theory means continuing to present to students such evidence as we have, with the constant lookout for evidence that may establish the truth of the theory or adequately prove its fallacy."

If all scientific men were as candid and as cautious as this in expressing the truth about evolution, the war with evolutionists would be at an end so far as the evangelical church is concerned. Thoughtful and intelligent evangelical men are willing and more than willing, that scientific men should present all the evidence obtainable for the theory and to patiently wait until the truth of it is established or its fallacy adequately proved. To them, i. e., to the evangelical men, its fallacy was adequately proved long ago, but the scientist desires more time and he is welcome to it. It is the arrogance of speaking of evolution as an established scientific fact today that arouses opposition.

With another remark of Dr. Millikan however, we are not so truly in accord. Speaking of religion he said, it "means life and not a creed." It was the Christian religion he had in mind, and "the Spirit of Jesus," he said, "was essential to salvation." This is what he meant by "life" instead of a "creed." But it

can hardly be so, for no man can possess "the Spirit of Jesus" without adequately knowing who Jesus is and what Spirit He is of. In other words no one can possess the Spirit of Jesus till he surrenders himself to Jesus, and this requires faith, and faith requires a creed. A creed is only a statement of what one believes, what one's faith is. The right creed produces, brings about, the right life. "As a man *thinketh* so is he" (Prov. 23:7), even as Jesus Himself said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

* * *

The first utterance made by this doughty champion of the budget on his arrival in France seemed to meet with general approval, no matter what the final outcome may be. But there was an allusion in it to Napoleon's 64th maxim of war which has been lingering in our mind ever since. That great fighter said that in war nothing is more important than a central command under one chief. The French and British losses at the opening of the World War were in General Dawes' opinion, attributable to the neglect of this maxim, but when the lesson was learned, and "the allies facing the abyss, yielded part of their sovereign power for the time being to a central command under Foch," the way was paved to victory.

The words quoted from the general bring to mind very forcibly those of the interpreting angel to the exile on the Isle of Patmos:

"The ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings, one hour with the beast. These have one mind, and shall give their power and strength unto the beast" (Rev. 17:12, 13).

At the end of this age, the European league of nations will be composed of democracies chiefly, if not entirely. At least they will have dictators who will "receive power (authority) as kings one hour with the beast." Their dictatorship will not be for long however. And it will be impotent for anything like world control while they are maneuvering in separate detachments. Therefore they will do that which the British, French, Belgian and American expeditionary forces did in the World War. They will yield their sovereign power for the time being to a central command. Their "Foch" will be that secular despot designated prophetically as the "beast."

But their way will not be paved to victory, for "these shall make war with the Lamb and the Lamb shall overcome them" (v. 14).

It does not seem to us that the United States had better have anything to do with that league of nations.

* * *

The Army and Navy Journal in its issue of December 8, 1923, refers to our editorial of the preceding month entitled,

National Preparedness "Dangerous Propaganda," and speaks of it as "a ray of brilliant sunlight piercing the dark over-hanging clouds of a rainy day; its

clearness and strength easily penetrating and dispersing the confused, muddled, morally dark and sentimentally dripping effusion of 'pacifism' emanating from so many pulpits at the present time."

We are pleased to have this approval, and of course we might have expected it from such a source. Our motive in the editorial was patriotic, but it was also religious, and deeply so. This vile world is not a friend of grace, and the doctrines of grace need for their defense and propagation just now the instrument of a firm and unshaken government of the United States. Such a government is menaced by the false pacifism which through ignorance or design is being proclaimed in certain of our religious circles. As *The Army and Navy Journal* says, "We must be prepared to guard our principles which are the guarantee of our peace." Or as the Secretary of War said in closing his last annual report: "National defense is the price of freedom." The believer's citizenship is in heaven as the Bible says, but he has also a citizenship upon this earth, whose use and whose defense is one of the obligations for which he must give account when he reaches heaven.

* * *

Our correspondent in Haifa, Palestine, Rev. S. B. Rohold, writes us that the political situation in the Holy Land has improved to a remarkable

Politics in Palestine degree. Since his recent return there, he has had many conversations with all classes and all sects, and feels confident in saying that the camps are tremendously divided and some of the agitators have gotten a setback. About one and a half years ago Sir Herbert Samuel, the High Commissioner, visited Djenin and Beisan, and at Beisan the welcome was of such a nature that he cut short his visit and left the place. But something happened and the notables sent a letter to Sir Herbert, and invited him to come to Beisan again. This time a royal reception was given to him. He was received by from 500 to 600 Bedouin horsemen from the various tribes, singing, and young Arab ladies even danced before him. He was also welcomed royally at Acre.

We regret to learn however, and from the same source, that the economic situation is worse. There are double the number of unemployed now than there were last year, and no one knows what may take place. Remember the young Zionists and natives in prayer.

* * *

The *Chicago Tribune* says that the effort to establish a department of education of Cabinet rank will be opposed by every American who realizes what it implies, and we agree with it. It quotes President Butler, of Columbia University, as saying that "government-made uniformity and bureaucratic regulation are not the allies of education, but its mortal enemies." We believe that also. And we believe some other things in addition. If our readers will look over

A Department of Education?

the files of the MONTHLY in their possession, they will obtain a hint of what some of these other things are in an editorial on page 100 of our November issue, entitled, "The Towner-Sterling Bill." In these days we need to remember the warning of Andrew Jackson that "eternal vigilance is the price of liberty."

* * *

The town in mind has a population of only 1600 and is full of strifes, divisions and pettinesses not infrequently found in such towns. The churches

Evangelism in a Small Town have not made any serious impact on the community, and previous evangelistic efforts have

caused a feeling of suspicion because of unwise stressing of the money question and slipshod methods in dealing with seekers after the truth. Three churches were interested but far from being united.

The method of the two evangelists worked splendidly from the start and the results have been most encouraging. Personal work organizations were formed and about fifty workers covered the town. Cards were obtained from over 1300 persons who were reached in their homes or places of business.

Responses have followed the invitation to accept Christ in every meeting, and at this writing there have been about 150 inquiring the way of life—60 adults and 90 younger folk. With few exceptions the former came as a result of the personal work above mentioned, and in not a few cases the decision for Christ was made before the meeting was attended, when it was then sealed by a public confession.

It is believed that the work will continue after the meetings close. And those who are most interested think there is not the slightest doubt that where the same plan is followed in other places, it will produce similar results. There may be inhabitants of this town who will not come to the meetings to hear the gospel preached, but there will be few who have not had the gospel taken to them where they live. Thus some have been faced with the question, "What will you do with Jesus?" for the first time in their lives, who would not have been reached in any other way.

Pastors or others desiring to be put in touch with these evangelists, or others of the same kind, may address the Extension Department of the Moody Bible Institute, 153 Institute Place, Chicago.

* * *

The idea is the Summer Bible School for children. No, it is not what has been known for some years as the Daily Vacation Bible School. It is something new and infinitely better.

Birth of an Idea The Daily Vacation Bible School interests children, keeps them off the street, trains their hands and eyes with basket-weaving, etc., and gives them a little of the Bible. But the Summer Bible School gives children the Bible first, last and all the time. It gives them the Bible not as a piece of literature but as the revelation of God. It gives it to them practically and pedagogically by experienced public

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school teachers, who are paid to do it. They are Christian teachers of course.

The idea is that of Rev. A. L. Lathem, D.D., pastor of the Third Presbyterian Church of Chester, Pa. It has worked well in his city and in other cities where it has been tried during the past few years, and on the last day of January this year, an organization was formed to perpetuate and promote it through the United States and around the world.

The organization was affected in the church of which Dr. Lathem is pastor after an all-day convention of pastors and laymen of various denominations from New York, New Jersey, Connecticut, Illinois and different cities of Pennsylvania. It was a remarkable convention in more ways than one, and marked an era as was expressed by several of the delegates. Dr. Lathem's name was joined by them with that of Robert

Raikes and Francis E. Clark, as a great and epochal spiritual benefactor of youth.

The editor-in-chief of this MONTHLY, who was present at the convention, believes that the idea of Dr. Lathem, simple as it is, and great in its simplicity, meets the greatest need of this generation, and he urges it upon the attention of pastors, especially city pastors, everywhere. Let those who are interested address Dr. Lathem for particulars.

Christabel Pankhurst Tells Christians What to Do

An address at The Moody Bible Institute of Chicago

I AM glad to be here in this the greatest institution in Chicago in defense of "the faith once for all delivered to the saints."

The people I am addressing are preparing for the service of our Lord and Saviour, and it is very interesting to me to face such a gathering.

Many will be pastors. What a manifold responsibility: what a work of conversion and enlightenment you will have to do in the communities to which you go! How many Christians suffer for want of proper shepherding! Although they are sealed by the Spirit, still there is much that they might learn, so much progress they might make, so much fruitfulness they might have if only they were shepherded by the pastor understanding their needs and leading them on.

A New Spirit in Heathen Lands

There are those of you who are going far away to the regions beyond. Having a missionary spirit myself, although my call seems to be to the home field, I enter heartily into the aspiration of those who feel they must go to the uttermost parts of the earth. How great a problem faces them when they get there! A new spirit is arising in heathen lands. It is not just a question of darkness you have to deal with, but an awakening spirit of national and religious pride. Non-Christian peoples defend the superiority of their cults and creeds and are prepared to challenge Christianity. That is what our missionaries have to deal with. That is what the evangelists of old had to face. The Lord knows how to protect those who trust in Him. What a demand this is going to make on the faithful missionaries of Christ! How greatly you will need every equipment which can be given you at the Moody Bible Institute, and all the help of God whose grace will be sufficient for you.

I think of some of you, like myself, for the time being feel their call is to the home field. In the sight of God there is no difference between the heathen in China, India, the Sudan, and the heathen in Chicago or London. We are all one in Christ Jesus or we are all one out of Him.

March, 1924



Miss Christabel Pankhurst

There are just those two classes, the once-born and the twice-born, the unregenerated and the regenerated. There is no line of demarcation between the far-flung mission fields and the home fields. The heathen of every tribe and of every clime are equally distant from Christ Jesus.

Self-Satisfaction Hard to Overcome

My own particular call is to the home field, and the field is difficult because we have to deal with not only sin as the world knows sin, but we have to deal with self-satisfaction. That is a very difficult thing to overcome. The self-satisfied are determined to rely upon the flesh, the fleshly means of redeeming human nature. They say we have no need of Christ because they think that in human nature is some inherent virtue working itself out into practical expression. Blinded by this delusion it is difficult to get their ear for the gospel of Jesus Christ.

There are also rival religions, so called, the taking up of pagan faiths and re-

dressings them in modern guise, isms, new fangled cults and old fangled cults which are preaching perilous self-confidence to the human soul. But believing is doing. Faith is an act and a fact. We have so much to overcome. We have the prejudices of the high-minded who think that the gospel is for the very simple and the very humbly situated. We have the delusion that instead of Jesus Christ being "the same yesterday, today and forever," He is the opposite. Then we have the theory that there must be progressive Christianity. They argue that science is progressive and religion ought also to be. All these delusions are mountains to be crossed, strongholds to be taken.

Those We Have Left Behind

I have come out of the world, and I think one's thoughts are always with those left behind. I think of the thousands who, according to the dim light they have or the want of light, think they are doing great service to the world.

There are the politicians, the social workers, men and women of high and low degree of every walk of life who think they are doing good in the world. I feel so much the desire to bring this great truth as we have it in Christ Jesus home to them. They are just as needy as anybody, and the more so because they are so sure they are right. The world is going round and round heedless of the fact that Jesus Christ died on the cross and that He is coming back, perhaps very soon. These people are going on all oblivious to what Christ has done, and equally so of what He is going to do. There must be a great harvest, a great coming out of new members of the church of God before the end of the service of the church on earth.

People everywhere are praying for revival. I do not know whether that is the right word or whether we could find a word which would apply more directly to the unconverted. The word revival always makes me think of stirring up the backsliders. The man or woman who will find the right word to express what we mean by revival will be doing a great service.

What Our Great Cities Do Not Know

Here in Chicago I am sure you must be feeling that the great mass of your citizens are going on oblivious to Christ's having come and His coming again. They are unconscious of the fact that God has made the universe to revolve about the Lord Jesus Christ, oblivious that He is before all things, that He is in all and that in Him dwells the fullness of the Godhead, and that in Him is life. They say, "O yes, we believe in God, the Supreme Being." But they know nothing of Christ, and they do not realize that God has no use for that sort of belief, because He has said that it is to His Son that we must pin our faith and from Him we draw everything. Chicago does not know that. London does not know it. Manchester does not know it. Tell me one great city in the world that knows the truth about the Lord Jesus Christ? Those of us knowing these things have a longing to send the knowledge forth. We want that this great boon which we have shall be known and enjoyed by others.

Her Hope for the British Isles

We must be very adaptable. We must be very progressive in that way. We must be listening to the promptings of the Spirit. I am sure God is intending to pour out His spirit in the last days. Let this thought be in our minds very much, how are we going to reach more people in Chicago? I believe the British Isles are going to know such a proclamation of the truth as it is in Christ as never has been seen or known in our history. As our national responsibility in things of the world gets more burdensome, as the individual citizen finds taxation crushing, as the spirit is working in our citizens making them feel that even if they are individually fortunate they are poor in all else, I am perfectly sure there will be in the British Isles such a revival (if we may use that term) as has never been known. The stage is set, the need is there, and the Spirit will do the rest. I am praying for it and I am sure that will be the case.

We want the United States, the sister nation, to have the same great experience because it ought to be so. God is not desirous that any should perish, but He is looking at the Moody Bible Institute for His agents. You have a nation-wide responsibility and your responsibility is to God. What a message we have for the people! We have the message of the Cross and the truth concerning the person of Christ. Is it not astonishing that so little is heard about the Cross and the blood? It is sort of hushed up. Only a few are speaking of the Cross of Christ and the blood shed thereon and are experiencing what that means in the life.

What No One Dreams Of

Paul speaks of a great mystery, "Christ in you the hope of glory." That remains a mystery still. Ninety-nine per cent of the world do not know it. It remains a secret of which they have never heard as yet. The world has never heard of regeneration. They have never had a glimpse of it. When I was in the world I never heard regeneration mentioned outside

of the church and very seldom in the church. I never heard two or three gathered together talking about a second birth. Nobody is thinking of such things. Nobody dreams of such things. When we read in St. John that we have power to become the sons of God on the condition of believing on Jesus Christ, we realize that that has made no mark on people of today. The world has no conception whatever that there is such a thing as regeneration and that unless we are born again we have no life in us. The world does not know the need of regeneration. Is that the world's fault or is it ours?

It is always a very dangerous thing to blame the other person. When we have the mystery of the ages, Christ in us the hope of glory, when we know the privilege of regeneration and the mystery of it, when we know that nobody has heard of it beyond those of the great centers of the world, it seems to me that very little has been done since our Lord went away relative to what might have been done. Not that we can fathom the mysterious purposes of God, not that. We are not responsible for going beyond our commission. The church cannot build up a church on earth. She never was commissioned to do it. We are only expected to obey orders. We know by the prophetic words of our Saviour that He never expected to find a converted world when He returned. But His purpose is to call out his younger brethren and sisters, and it is through us that He does it. We must make known the secret, the possibility and the necessity of being born again. I want to lay that on my own heart as on yours.

The Mystery of the Cross

We have to explain to the world that the cross of Christ was not a mark of sacrifice in the reasonable sense. Christ did not die just as many good people have died because they were raising high standards, higher than other people. He did not die in that sense, nor did He die as a soldier fighting in the war. He died for the expiation of sin, for the purpose of vicarious atonement. To us that is so true that we hardly need to say it in a company like this, but I believe the deeper we Christians enter into the meaning of the death of Christ the higher we rise into the meaning of everything that came after that. We cannot too often ponder the mystery and the efficacy of the Cross. It does us good. The world is not looking at the Cross, but we have to go to the world with that message.

In saying these things I believe I am thinking too hard of the world. I believe people are ready to look at the Cross today. It is the church that does not want to look at the Cross. That was the case when our Lord was here. We sometimes forget that the churches are not preaching the real gospel but another gospel. We should get right out in the world where people will hear gladly. I think of St. Paul and the others who went bravely along and preached Jesus Christ and Him crucified. They would preach Him to kings, to fellow-prisoners, to sailors, to good people and bad people,

to everybody, to beggars, and there was nobody they did not preach to. They did not care if they were thrown in a dungeon or a jail. They did not care if they were hungry or luxuriously housed in palaces. It made no difference to them. They knew how to talk to Caesar himself. They would preach Christ to the very least beggar's baby who had intelligence enough to understand the gospel. We have the gospel. We are the church of Jesus Christ and He is coming to reign as King of kings and Lord of lords. Why should we hesitate? We are in the service of the King of kings, the Head of the universe, Almighty God.

She Gives Her Own Experience

I am going to tell you my own experience in preaching the gospel to the world. That is my particular mission field. When they tell me I am going to have a sympathetic audience my heart sinks into my boots. It does me good, but I want to get to the people who do not know the Word of God. If I only could get an audience of higher critics, infidels, professors, politicians, those who think the labor party is going to be the saviour of the world, those who think there were other Christs before Jesus Christ, if I could get an audience of every enemy of Christ, I believe the Spirit would give me a message for them, for He still has a message for everybody.

Do you not want to get to the people who have never heard anything about the Lord? I want to name the name of Christ where it has never yet been named. Is that not so with you? Women cannot be pastors. They can tell the good tidings like the other women who make the men astonished. I cannot help rather liking that. We are neither bond nor free. If the Son has made you free you shall be free indeed. We don't need to antagonize. We have such a wonderful gospel. We can go to them in love for the love of Christ constraineth us. The Holy Spirit had hard time with the Pharisees. But He is very patient and He is very faithful. He is going on with the good work until the Day of the Lord.

I am going to tell you what I have found in preaching the truth as we have to preach it to the world. I find the world is very difficult to convince of its sin. If Coué is going to make us Christ-like what manner of need have we to be crucified with Christ? Everybody thinks the world is in a bad state, that it is lost in its wickedness. Even human exponents say that a greater war is coming than ever before, that the vices of the nations are intensifying, that the economic problems are dreadful.

I have been studying the book of Acts and I find that Peter, Paul, and others, took the Jews where they found them and led them on, proving all the promises and prophecies that Jesus was the Messiah the Saviour, the suffering Messiah and that He would be the crowned and reigning Messiah one day. They converted thousands in that way. The Ethiopian, when he was reading Isaiah, the prophecy about the slain Lamb, asked the question, "Does the prophet speak of himself or of another?" Philip

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proved to him that it was Christ. That Gentile believed and was baptized.

What the Bible Reveals

You take this Book as a whole and it commands veneration. You can take this Book and go from Genesis to the Revelation and show the Lamb of sacrifice and the promise of Kingship. You can show that we have a social gospel in this Book. The community is made up of individuals. We have a social gospel, because bad and hopeless as this world is under human and Satanic rule, when Jesus Christ returns—that sinless One, the slain Lamb—when He returns showing the marks of the Cross on His crucified brow, He will work out and produce that social relationship which God established. It is impressing me more every day. It is leading me deeper into the meaning of the Cross. "When thou shalt make his soul an offering for sin he shall be satisfied." When you can show the world that the gospel was heralded and preached and the blood is for

our cleansing, you will bring to them something they can accept. Do not despise the appeal to reason. The apostle appeals to the reason and the heart. He appeals to our sense of shame and gratitude, to our love. Is there anything to which he does not appeal?

Don't Be Afraid of Prophecy

We have a great and mysterious gospel. Let us take no notice of apostate Christianity, but let us go forth with the Bible which contains the only enlightenment. Let us go to the world and tell them of a God of justice who will cleanse this wicked, wicked world, and bring upon this evil world judgments and scourgings. Let us tell them He is a God of mercy, a God who will pardon the whole world if it seeks pardon. He has decreed punishment, but in His mercy He has not inflicted it, but takes it on Himself.

We have the message of not only a slain Lamb for our cleansing, but we have the One who is coming to do what

all the world recognizes humanity has failed to do. An attempt to rule the world in the absence of Jesus Christ appeals to the intelligence of men. You cannot be in the world, be in its political life and see from the inside as I have seen without understanding that this prophetic Lamb of God is in the nature of things, human. It is only the half-and-half Christians that find anything surprising in Christianity, therefore, do not be afraid of prophecy.

You must determine who is with the whole gospel, the Cross and the blood, for they will never be forgotten. Our crucified Lord is going to bear the marks of the cross through all eternity. We want always to see those wounds. We want through eternity to remember our debt to Christ. The Cross will shine and blaze through eternity, for it is the great center of everything. We need not, should not, be afraid of the Cross, the blood, the wounds.

The Dictator Within

Editorial in *Chicago Tribune*

CHRISTABEL PANKHURST is in Chicago speaking at the Moody Tabernacle. When her mother, widowed, found England was a hard place for a woman trying to support herself and was advised by Mr. Balfour to kick up a row, Miss Pankhurst joined in it. She thought that if women had votes the world would be greatly improved, if not remade.

When the war came Miss Pankhurst thought that if it were won for the cause of England the world would be greatly improved or remade. Her enthusiasm in both these causes was holy and people thought of her as Joan of Arc. She was a really great force. She won the suffragettes to the war cause. Her wish for its victorious ending prevailed. Her work for votes was successful. The two great things which she wanted for the betterment of human life were done. Both were mechanistic. A political system was changed. A military system was destroyed.

Miss Pankhurst Disillusioned

Miss Pankhurst then found that life, instead of being better, as she saw it, was worse, not because of the things which had been done, but in spite of them. The two great crusades in shining armor had not slain dragons or overthrown Satan. She was, as she says, disillusioned. It was tragedy to have hopes realized and then see them die when young in the hand. She must have inquired of herself and of surroundings in a great deal of unhappiness before she found what was the answer to her. Grace springs from within. It is not the effect of external causes upon people but the effect of causes within people.

Human goodness is not mechanical or the product of machines. It is found in the live conscience and the inner desire

for virtue. The soul of man is not in a statute but in himself. Miss Pankhurst remains a crusader, but her new appeal is not for laws, not for new machines of life or for the destruction of old ones, but for an awakening of the inner court of mankind, which decides between good and bad. She has found a religion and is preaching it in an effort to persuade people that the dangers to a moral society are in them and not in others.

The Doctrine of Individualism

This is a doctrine of individualistic responsibility which has represented *The Tribune's* conviction and has had its support. Laws are rules of procedure which keep order. Two righteous people on an island would not need law, but 100,000,000 righteous people on a continent would, for their own orderly procedure, but their laws would not make them good. If laws against murder and theft

and for public morality did not represent the convictions of the people they would be useless. They punish infractions, but they do not put the desire for virtue in mankind.

In America there is great belief in betterment by mechanical device, by statutes and rules made by people who have ideas and convictions and wish them either adopted by others or forced upon them. This does not work, as Miss Pankhurst found in England. Women were given votes, but that did not cure the moral ills which prevailed when only men voted. Good comes from the desire of the individual and not from the will of another.

Laws may protect people from violence and injustice, but they cannot create the desire for decency and justice and common welfare upon which a moral society rests. The dictator is inside.

Facts Versus Hypothesis

By Miss Alice Maude Carvell,
Wheaton, Ill.

If things evolved from crudeness at the first,
And—as the scientist declares, do better grow
Until to full perfection they arrive,
I'd like, with all enquiring minds, to know
Why walls we build in times so far advanced,
Cannot compare for durability
With Roman walls I've seen on British soil,
Outlasting as they do each century.

I wonder—can it be the mind of man
Was smaller, after all, to think and plan?

Again, the Egyptologist today,
Proclaims the fact that ages of the past
Produced a culture and a knowledge rare.
That all our modern culture may outlast,
Now turn we to the Book of sacred lore,
Where prophets of the living God foretold
A growing decrease in the faith of man,
Who yet would leave a Father's shelt'ring fold.

I wonder if those prophets brave and keen,
Would ill compare with preachers we have seen.

United Brethren Church Sound in the Faith

Letter from Bishop W. M. Weekley, Parkersburg, W. Va.

EDITORS, Moody Bible Institute—cessor, and His final personal return to earth in power and great glory.

Monthly:
"It was my privilege and pleasure to introduce the following paper at the last regular meeting of the Foreign Missionary Board of the United Brethren Church, held in Dayton, O.:

"WHEREAS there is a general feeling of unrest in many of the churches over doctrinal questions, and especially in relation to their foreign missionaries, and

"WHEREAS there is danger of many of our people and pastors, under the stress and strain, becoming unsettled in their purpose and willingness to support our several foreign fields, and

"WHEREAS we believe renewed assurance from this board on its unquestioned devotion to the church's Confession of Faith would serve as a stimulus to our laymen and pastors everywhere to maintain their interest in and support of the work abroad, therefore, be it

"Resolved that we, as a board, do, here and now, reaffirm our unwavering belief in the inerrancy of the Scriptures as man's only rule of faith and practice; in the Saviourhood and Lordship of Jesus Christ; in His substitutionary sufferings and death; in His bodily resurrection from the grave; in His exaltation at the right hand of God—man's inter-

"And we hereby give assurance to the entire denomination, and to all other Christian bodies, that no missionaries will be sent out as representatives of this board who do not accept these doctrines without reservation, and give assurance of their willingness to faithfully preach the same.

"Resolved, that the secretary of this board be, and hereby is, directed to publish in the *Religious Telescope*, in connection with the foregoing resolution, the full list of questions asked our missionaries when accepted for work, to the end that the whole church may be informed as to the steps taken to safeguard in our mission fields the basic facts on which United Brethrenism is founded."

"While we, as a church have had but little trouble thus far with the missionaries in our five foreign fields, a paper like the foregoing seemed necessary, in order to give the whole church, including missionaries, to understand clearly the attitude of the Board on doctrinal questions. The resolutions, I am happy to say, were unanimously adopted. A year or so ago one of the missionaries was relieved from service because of his Modernism, which ought to serve as a

warning to others who are incapable of holding steadily to the faith.

"Here are the questions asked of all candidates for work abroad:

"Have you accepted Jesus Christ as your personal Saviour, and are you now at peace with God through him?

"Do you believe the Bible to be the Word of God, and that therein only is contained the knowledge of the way of salvation?

"Have you read the Confession of Faith of the United Brethren in Christ, and are you in fullest accord with the doctrines contained therein?

"Have you any convictions or opinions at variance with the government and discipline of the Church of the United Brethren in Christ, which would prevent your cordial and effective co-operation with the missionaries of said church?

"Since all foreign missionaries loyal to Jesus as Saviour and Lord, are endangered by their contact with Liberals, the policy of the Board is to keep close tab on the kind of preaching and teaching our employes do. It really looks to me as though much of the work already done by some of the churches in far away fields will have to be revamped, and placed upon a new foundation. And the same observation holds good respecting the work at home."

The Forgotten Fundamental

By Rev. Keith L. Brooks, Los Angeles, Calif.

BY THIS shall all men know that ye are my disciples, because ye have love one toward another."—John 13:35.

Fellow Fundamentalists, bear with me while I raise a question for the purpose of stirring up our pure minds. Are we in danger of overlooking one of the great fundamentals? It isn't in our creed, yet its importance may clearly be seen from our Lord's statement which I have quoted above. I have been hearing people say: "If creed does not lead to Christlike conduct toward a brother in the Lord, of what use is it?" I have seen the finger of scorn pointed at some who have taken a conspicuous place in the fight for orthodoxy, and I am just wondering if our cause is being endangered in some quarters by the failure of any of us to wear the badge of discipleship which our Lord designed. It is just the kind of a trick we might expect the Devil to play on us in this crucial hour, for he well knows that a Christlike man is the most powerful weapon the church has and little does he care for our orthodoxy if he may keep us from wearing the badge of brotherly love.

I feel this to be so important to our cause right now that I ask your consideration of a few thoughts along this line. We must not get away from the thirteenth chapter of First Corinthians. We have come upon a day when we must have

more living sermons—the living Christ in men true to the faith once delivered, and if we strengthen our lives at this point, it will mean unspeakable gain to our cause.

Christlike Men

Again and again people have said (referring to some Liberalist), "But he is such a Christlike man!" Many have clung to preachers whose sermons did not line up with the Bible because of this very thing. Too often the comparisons made between the Liberalist and Fundamentalist in this regard have resulted unfavorably to Fundamentalism. Brethren, should this be so?

Now, I am aware that the man who denies the new birth cannot have the real love of the Holy Spirit in his heart. It must be counterfeited fruit. But be that as it may, it is a sad day for us if it can be said of men who deny the great verities of the faith, that they can more closely imitate the character and spirit of our Lord Jesus Christ in their relations with their fellowmen than some of us who claim to be defenders of orthodoxy. It cannot, of course, be true on any wide scale, yet how serious a blow it is to the whole body when even a few who are in the public eye miserably fail in the observance of the Golden Rule. For this reason let us all begin to examine ourselves.

It is a great thing to stand on the solid foundation of eternal truth and be an "Amen-Hallelujah believer," but the Devil has the laugh on us when he can get us to shout louder than we live. Thousands who never read a Bible are today carefully studying "living epistles" and conscientiously trying to decide which side is right. Our doctrines are being judged by our deeds. Men know that those who are born of God will resemble their Father, and God is love. We must be very careful that they shall not be confused by the spirit which we display.

What Does Orthodoxy Mean?

It means nothing, either to God or man. The Devil himself may be orthodox. God puts tremendous value upon great likeness to Jesus, and our text proves it. A Christlike life is the greatest contribution any Christian can make to the world.

"By this shall all men know." This is our badge. We are proud to wear the badge of some worthy society but the only authorized badge of Christian discipleship is mutual love. It is love as even greater than faith and hope—love, as the fulfilling of the law. When Christian brotherhood breaks down, or when Fundamentalists do by other members of the Lord's body that which they well know our Lord would never sanction, a fearful blot has been put upon the cause of Christ.

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We despise the thumb-screw business when it crops out among the critics and they succeed by sheer politics in getting control of the machinery. But, brethren, do we ever resort to such methods? Would we stoop to underhanded methods to limit the work of a Christian brother, in order to put ourselves to the front? Would we do the unchristlike thing by

another worker because he could not see eye to eye with us on some minor question? Would we try to operate a steam roller and crush all who get in the way of our own ambitions?

All Scripture is given by inspiration of God and is profitable for doctrine—but let us not stop there. It is profitable also for reproof, for correction, for instruction

in righteous dealing. Dr. A. J. Gordon said: "All Christians, like all Scripture, should be God-breathed." Such a Christian has more power in his silence than another has in his many words in defense of doctrines.

While none of us is ashamed of the gospel, let us see to it also that we shall not be a shame to it.

"Love" in Theology and Religious Literature

By Rev. Henry Martyn Dodd, Clinton, N. Y.

WE ARE told with much impressiveness that in these days the big word in religion is "love," which should dominate all religious thinking and spirit.

If this be so then it is certainly very important that Sunday-school teachers, ministers and theological professors, and all others, use the word in the same sense that the Bible uses it, and avoid the bad errors growing out of its wrong use. Its wrong use in this case has been a tap-root of Universalism and Unitarianism. It is an old saying, "Words have their rights" as much as people, and should never be abused.

Two Uses of the Word

In the English language the word is so often the word needed that one can hardly open his mouth without using the word love or some of its forms. In common use it has two very different meanings, almost contradictory to each other.

1. One uses the word love when he wishes to express his pleasure, delight or satisfaction with some person or thing. Thus we say we love music or flowers or pictures. We love our parents, children and friends. We love our country, our church and our homes, and many more things too numerous to mention. By this we mean that they give us pleasure or gratify our feelings in some way. This is called the *love of complacency*, from the Latin word *placeo*, to please.

2. There is also another sense in which the word is also much used. There are some persons and some things so bad, so disagreeable, so repulsive that although we dislike them exceedingly, yet from a Christian principle, we think of them with good will in spite of their badness. We may say that we love them but it is only good will, not pleasure. This kind of love is commonly spoken of as the *love of benevolence*, from the Latin *bene volo*, to wish well.

Two-fold Love of God

The same distinctions exist, no doubt, in the Divine Being. God is love (He is also light and a consuming fire). When He is love it may be sometimes complacency, but oftener benevolence. God loves His "Only Begotten Son and all holy beings, and sinless men with the love of complacency. With Jesus it is the same. Jesus loves His Father with filial love, and all His disciples who have been born of God's Holy Spirit, and are sons of God, made so not by nature but by adoption," with the love of complacency, and it is a wonderful love including all things.

But when it comes to mankind, born in sin, it is hard to see how a sin-hating God, who cares for purity of heart, truthfulness, justice, goodness, can have any other feeling toward the race than good will, or benevolence. The fact that men are God's creatures does not make their standing before God any bet-

ter. No man should be told that he is a son of God till he repents, quits his wrong life, lays his sins on Jesus Christ, gives his heart to God and is born of God by the Holy Spirit. Then God forgives his sins, gives him a new soul-life, and loves him with some delight or complacency. *The only love of God that should ever be preached to impenitent men is that of God's good will or benevolence.*

How to Love Enemies

These definitions also help us out in solving some of our problems arising out of our relations to our fellow men. God does not require us to have any other feeling than good will, benevolence, toward His enemies and Christ's foes, though a sense of justice may prompt us to punish them, and not displease God. Christ has bid us "love our enemies," an impossibility to most if he means pleasure, but much easier if we only understand him to cherish feelings of good will, as he certainly does.

Every text in the Bible, where the word love is found if correctly explained will sustain this theology. The translators of the Bible knew how poor the word love with its double meanings was to give the real meaning of the original. They used such words as charity, goodness, mercy, and similar terms, to show that good will is the true sense. In the definition of God "goodness" (not love) is used to express His attribute of benevolence, and if we do the same we shall do well.

The World's Largest Sunday-school

By Sidney E. Cox, Chicago, Ill.

THE following is in no sense an attempt to boost the Sunday-school of the First Baptist Church, Fort Worth, Tex., of which Rev. J. Frank Norris, D. D., is pastor, but it would seem impossible for a Sunday-school enthusiast to visit it without carrying away very vivid impressions and deep appreciation.

Arriving in Fort Worth on a Saturday afternoon, I had an opportunity to inspect the buildings which house the world's largest Sunday-school.

Three large red-brick structures have been erected to accommodate the various departments. Adjoining the church auditorium is the Junior and Intermediate building. On the rear of the lot stands the Primary and Senior build-

ing, while on the opposite side of the thoroughfare is the building devoted entirely to the Young People's Department.

In addition to these the church auditorium is used for adult classes, while the larger men's and women's Bible classes conducted by Dr. and Mrs. Norris, are housed in the Rialto Theater and the Chamber of Commerce auditorium, respectively.

Several of the departmental rooms are still in course of completion, which undoubtedly explains the lack of much in the way of equipment and class-room accommodation, particularly in the Beginners, Primary and Junior departments that one would naturally expect to find.

On Sunday morning I was anxious to

see the opening exercises in at least two of the departments, particularly in the Young People's Department, the accommodation for which had impressed me most. Here again, I was somewhat surprised. The usual program was entirely missing. A brief song service, a prayer, and the classes immediately adjourned, each to its separate room, for the study of the lesson. Visiting the other departments and making inquiries as to methods, records, etc., I could discover nothing that would explain a Sunday-school of such a size, and of such obvious efficiency and fruitfulness. The secret I was endeavoring to discover was certainly not on the surface, and I left the Sunday-school buildings for the church auditorium with a few hazy im-

pressions and a turmoil of thoughts.

Dr. Norris had just returned from the Baptist Fundamentalist Conference in New York, and it was evident that his congregation were glad for his return. The various departments of the Sunday-school were each assigned space in the church auditorium. The Sunday-school attendance that morning was about 4,000, and approximately 80 per cent of that number attended the church service. This was in itself a thrilling sight, and as the service proceeded, many of my impressions began to take definite outline. I shall not soon forget the reading of the Scripture lesson by the various departments, each under the leadership of its superintendent. Again, I was attracted by the young people. A well dressed, intelligent, eager group they were, occupying a section of the gallery, practically every one reading from his own Bible. At the close of the address, and in response to the pastor's invitation, quite a number of these Sunday-school members made the great decision.

But perhaps the most enlightening hour of my visit, was an interview I secured with one of the workers who knew the story of this Sunday-school from its inception. From her I gleaned that the Sunday-school is not the product of a method, but an idea. Its growth and virility are not the result of "mechanics," but of "dynamics." The idea is the leading of the child to Christ, and everything is planned to bring about this result. System after system has been tried and scrapped. Method after method has been used and then discarded. It has been, and is, a Sunday-school experiment station; but always there has been the ideal, "the child for Christ." One of the first questions a newcomer is asked is, Are you a Christian? This matter is not left to chance, and when a new pupil is assigned to a class the duty of the teacher is clear, for she has this information in her hand.

It was rather a shock to discover that the school has no general superintendent. Two efficient women take the oversight of certain departments in the matter of records, etc., but the responsibility for each department has been placed upon the departmental superintendent, and with the responsibility he is given the authority. His word is law. Any department problem is finally settled by the question, What did the superintendent say?

The status of the teacher, too, is interesting. The superintendent holds each teacher equally responsible for his class, and in accordance with the idea of the school, his responsibility does not begin and end with the teaching of the lesson, his business is to lead his scholars to

Christ, and to be the link between the family of the pupil and the church. In other words, every teacher is a personal worker as well as teacher. Such a program could not be carried out by the usual method of a Decision Day once each quarter. A Decision Day is demanded every Sunday; and this is exactly what is provided by the merging of the Sunday morning Sunday-school session with the church service.

This brings me to the second outstanding fact, namely, the line of demarcation between church and Sunday-school has been erased. They are not two separate units, but two parts of one organism. One has only to state the following fact to demonstrate the wisdom of this. Last year, 1,500 members were received into the church by confession of faith. Of this number, 1,000 were members of the Sunday-school. The personal work of the teachers with the scholars is thus brought to fruition continually. If there is any necessity for a word of encourage-

ment, is it any wonder that the school is growing? Is it any wonder that the scholars who join the school continue with the school?

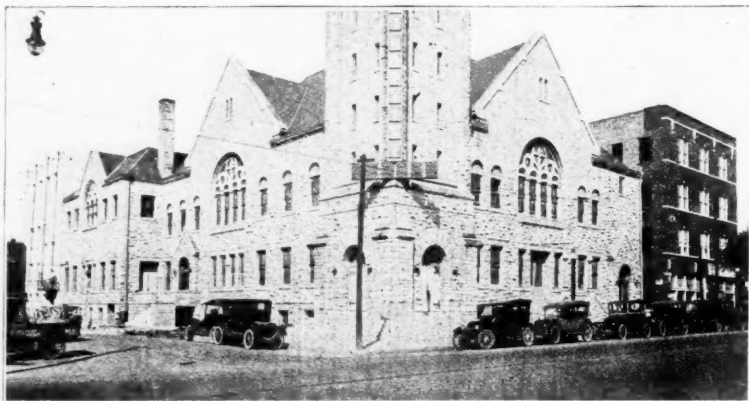
It must not be concluded that because the winning of the child to Christ is emphasized, that the careful teaching of the Scriptures is neglected. On the contrary, the teaching of the lesson is thorough; and the preparation which the teacher receives complete. The entire teaching staff meets on Wednesday evening at 6:30. The first hour is spent in the discussion of departmental problems and the studying of the lesson from the departmental angle. At 7:45 the departmental groups merge with the Wednesday evening prayer service. Dr. Norris then teaches the lesson for next Sunday, making this the subject of his prayer meeting address. Again, on Sunday morning for one-half hour before the commencement of the session, the teachers meet for a final review of the lesson. No lesson helps or leaflets are supplied

to the teachers by the Sunday-school. The Bible itself is the only text book. And it is not surprising that the teachers do not feel the necessity of the helps, when there is an opportunity of studying the lesson three times during the regularly weekly program at the church, as well as the spare time studying of the teachers during the week.

I was, again, anxious to know whether any difficulty was experienced in supplying the demand for teachers which such a continuous growth must involve. There is no difficulty in meeting this need from the senior grades of the school itself. It has an abundant supply of teaching material from which to draw, and the advantage of thus adding to the teaching staff from within lies in the fact that such new teachers have already caught the vision of the school and become absorbed in its program and mission.

Another Sunday-school problem which has apparently been solved at Ft. Worth is that of holding the young people to the church and Sunday-school when they have reached the 'teen age or are beyond the 'teens. These are the very departments which seem to be growing most rapidly. The Intermediate, Senior and Young People's Departments are throbbing with life and enthusiasm. Every effort has been made to make the Sunday-school fill the largest place in the week-day life of the young people, as the three gymnasiums, two swimming pools, and the beautiful and spacious parlors of the Young People's Department testify. There is no necessity for any young man or woman to wonder, Where can I go tonight? There are many attractions at the Sun-

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First Baptist Church, Fort Worth, Texas. Sunday-school Building on Extreme Right

ment to assist a decision, it is the teacher, who is thoroughly familiar with the scholar, who speaks that word.

The school is growing. There is no evidence of a "settling down" or a satisfaction with present achievement. Every member, from oldest to youngest, is seeking to "enlarge the coasts" of the Sunday-school. But with all the growing, the great purpose is kept always in view, "the child for Christ."

In connection with the growth of the school, I was anxious to ascertain the system for the following up of absentees, the lack of which is responsible for such an alarming leakage in many Sunday-schools. I was informed that it was possible, by Monday at latest, not only to know if a certain boy was in school on Sunday morning, but in the event of his absence, the reason for it. The secret of this thoroughness is traceable again to the fact that the responsibility is on the teacher of the class. The teachers, in practically every case, ascertain the reason for absence of their scholars on Sunday afternoon, and report to the Sunday-school office not later than Monday morning. If the teacher, for some reason, is unable to obtain the information, then the scholar is visited by some one appointed from the Sunday-school

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day-school buildings, and it thus follows that the open doors to doubtful and sinful pastimes are less enticing to these young folks.

I also noticed that most of the departmental superintendents are young people. Whether this is the policy of the Sunday-school or not, I cannot say,

but the fact is apparent and significant.

The vision which came to Dr. Norris more than a decade ago, has been kept clear and true. He has been fortunate enough to gather around himself a band of men and women "whose hearts God has touched," and to the excellence of their work he paid eloquent testimony.

Yet the secret of the school is its vision God-given and God-maintained, and so long as the vision is undimmed, the passing of the years can only record continued advancement and usefulness, and an abundant harvest of young people won to Christ and brought within the shelter and fellowship of the church.

The Southwest Theological Conference of Preachers

By Miss Helen L. Byrnes, Los Angeles, Calif.

YES, we are related to our ancestors the apes, but we have evolved down through the ages into a being with the powers of science, education and religion. We have lost the tails, but we have added more of a standing posture and we are indeed some human beings which the Lord must surely recognize as being very superior. Our Scripture should be as the little four year old girl quoted Psalm 23:1 "The Lord is my shepherd and I'm some sheep."

Thus it was I felt as I attended the Southwest Theological Conference held in the First Congregational Church of Los Angeles, Calif.

The conference comprised four states, namely, Arizona, New Mexico, Nevada and California. They were gathered together as thinkers and scholars and the public was invited. Whether the committee thought the public capable of thinking I cannot say, but it was very evident that they wanted us enlightened.

I wish I might picture on canvas the position of the folks gathered at that conference. Down at the front and very close to the platform were gathered gray-haired men, a few of them wearing the little black skull caps. Back of them were younger men undoubtedly preachers. Further back and throughout the audience which filled the auditorium were men and women and a few young people who had come to get the trend of the conference.

The atmosphere was electric as though something was going to happen very unusual. You know what I am talking about. And in that tense atmosphere I picked out five groups of people.

The first group were the old time faith

folks, now termed Fundamentalists; secondly, a group I feel like terming "The good Lord, good Devil group," those who want to hang on to the old time faith with one hand and with the other to grasp the world and tack it on to their religion. Thirdly, the Modernists; fourthly, a group who did not know whether to be fundamental or modern, and fifthly and lastly, those who were nowhere and who had come just to see what would happen.

The audience was asked to sing "America," I presume to enhance the thought of liberty. It was truly not a Bible conference, but very theological. There was no soul food served. The food passed out was to fill the head and not to go down below the collar bone.

I looked over the audience and there were men who had in their care during the year the souls for whom Christ had died. If they gathered anything to take home to their flocks I could not find it. They would truly never take home a lesson of faith and prayer, for it was most absent from the conference, except a casual mention and one evening's address. They could not go back with God's great plan of salvation in their minds, for it was not discussed at the conference. Nor do I know of any part of the conference relative to missionary effort or the need of a call for young men and young women for life service.

One speaker when through made me feel that if I was worth earning a dollar I would get it, and if worth earning a million I would get it, all due to my intellect and a matter of biology. He made no mention of the religious life whatsoever and I could believe if he had,

it would have meant that if I was worth saving, I would be saved, and if not, I must needs be damned. Birth rate was a subject discussed and it was conceded that a small family was best for intellectual reasons, and any person born into a large family had no chance.

No reference was made to any higher power that could take a young man or young woman out of a difficult sphere and with the help of the Holy Spirit transform the life.

The conference was distinctly Modernistic, though the discussion hours were open to any one present. Those of the old time faith were very quickly and snappily shut off, however. There was no opportunity to defend the faith. As one man expressed it, "The musty scholarship of the past must make way for the modern scholarship of the present." The conference committee did not want any element introduced into the sessions but that which was in accord with their way of thinking.

Thus ran each session with only a few if any helpful thoughts, and these were floundering in the maze of the egoism of personalities with God most forgotten.

On the table in the entrance could be found pamphlets advertising two great movie plays. These pamphlets were carried into the church and could be found in the rack of the pew right along side of the hymn book. Big social and educational programs were talked of, but there were no printed pamphlets for a pastor to carry home to help him in a year's program.

Do we need a revival in America? I say we do, and it needs to begin in the ministry first of all.

Conversion and Call of Jean Strong

By Anna H. Van Fleet, Grand Rapids, Mich.

THE young ladies of the missionary society of the Third Church were holding their regular monthly meeting. After singing several hymns, the president said,

"Now, we will have our Scripture lesson, and each girl will please give her favorite verse. Alice, we will begin with you and go around the circle."

While the verses were being quoted, a tall, laughing, care-free acting girl entered the room, and took her seat near the door.

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"Jean Strong, you were late," said the president, addressing the new-comer, "so we will give you an opportunity to give us your Bible verse now."

"Birds of a feather flock together," said Jean, flippantly.

There was a rather shocked smile on the faces of some of the girls at this irreverent remark. But, it was just the sort of a thing that one could expect from Jean.

She was the only young lady in the society who was not a Christian. Jean

had been brought up in a good Christian home, and had had every opportunity to know the way of salvation, but she had drifted into worldly company very early in her life. She was very fond of what she termed a "good time," and somehow she had the idea that one could not be a Christian and be happy at the same time. Just why she chose to attend the missionary meetings could not be explained. She not only came faithfully, but gave liberally in the offerings. She acted as though she thought the heathen were in

dire need of the gospel, but she herself could get along very well without yielding to the claims of Jesus Christ.

When the devotional part of the meeting was over, the girls sewed on dresses for some little orphans in India. Jean was not very skillful with her needle, but she could and did laugh and talk. It was a well known fact that whoever happened to sit near Jean could not accomplish much in the line of sewing, as Jean kept things lively with her chatter and fun. Tonight she sat next to Laura Anderson, a student from the Moody Bible Institute, who was home for the spring vacation.

Invited to Chicago

While they were talking and sewing, all at once Laura said,

"Jean, why don't you come and visit me at the Institute sometime? I would love to have you come, and would try to make it pleasant for you, and I think you would have a fine time. If you will let me know when you intend to come I will plan to meet you. Won't you come?"

"Why, I don't know," she replied, rather taken back at this cordial invitation, "I should like to go to Chicago all right, but it is rather hard to get away from the office where I work just now."

To tell the truth, Jean was so surprised at being asked to come and make Laura a visit that she hardly knew what to say. She had known Laura all her life but never so very intimately.

For several weeks after the meeting, Jean kept thinking that she really would like to go to Chicago and visit Laura. Then one day very unexpectedly, she was given a few days' vacation. Now would be a good time to go to see Laura, she thought. Then, when she considered the expenses of the trip she wondered if it would really be worth her while. One day she would have all her plans made to go, and the next day she would decide that she could not afford it and really did not care much about going anyway. She thought she would like to see Chicago and some of the wonderful buildings and sights she had heard so much about. Then, she would think that if she really did decide to go, she would have to be the guest of Laura at that Institute that was full of young fanatics who thought their principal business in life was to try to make Christians of just such heathen as herself. All in all she had a hard time settling the question

of to go, or not to go. But, one day, she sat down and wrote Laura a letter stating that she expected to be in Chicago on a certain day.

True to her promise, Laura and some of her friends were at the station to meet Jean on her arrival. Although Jean had never seen any of the other girls before, they were all very friendly and cordial, and she at once felt at home amongst them.

Every One Joyful and Happy

The whole life of the Institute was a wonderful revelation to Jean. Nearly every one seemed so joyful and happy, and as if life really was worth while. The girls seemed to try to out-do each other in being friendly and sociable. There was a wholesome atmosphere about the place that Jean liked but did not understand. It seemed strange to her, too, to hear girls talk about doing

Hazel had a class of girls from ten to twelve years of age who met one afternoon a week in one of the churches. They met after school, and Hazel told them a Bible story, and had a little meeting for them. Today she told them the story of Ruth, and after the story gave the girls an opportunity to give testimonies and tell what the Lord had done for them. They went around the circle, and Jean saw that she would be expected to say something. If these girls had only been older she would have kept still, but she was ashamed not to say anything before girls so much younger than herself. Yet what could she say? She almost wished she could say that she was a Christian, but that of course was out of the question. Certainly, she would have to make some remarks without committing herself. So, when it came her turn, she simply said, "I am glad to hear all your testimonies. I am glad you girls have started so young in life to do the right thing." And then she told them they should always be very careful about the kind of company they chose, as she got started on the wrong track by chumming with a very worldly girl.

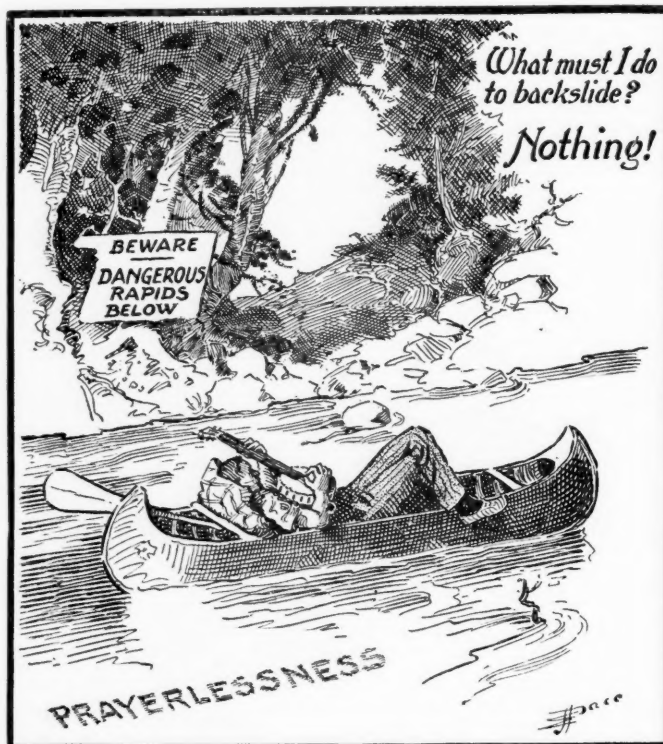
A Crisis in Jean's Life

Although Jean tried to be cheerful and happy, in her heart she was feeling very miserable indeed. She almost wished she were a Christian, but she could not come to the point of surrendering her will. Then, she told herself that it was just the influence of the Institute that was working on her mind, when she came home again she would feel the same as ever. But there was an idea that she could not seem to shake off that she ought to become a Christian. Little did she know that many of her friends at home were praying for her salvation, and that

many of the people at the Institute were praying for the same thing. They seemed to feel somehow that this was a crisis in Jean's life. Jean did not know that the cause of her unhappiness was the fact that the Holy Spirit was working in her life.

On Sunday Jean went to the Moody Tabernacle and heard a splendid sermon by a well known evangelist. It was a sermon, however, that was particularly for Christians. But, somehow, great as that sermon was, it did not soothe her aching heart. There was not the peace that she thought church attendance might bring.

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personal work with people that they met when on assignments. It was new to her to hear so many girls talk about the things of the Lord in ordinary everyday conversation. Jean did not know at this time that Laura had told her friends about her coming, and that they had held many prayer meetings that she might find the Lord while at the Institute.

One afternoon Laura had some studying to do, so Hazel Sullivan, one of the other students at the Institute, invited Jean to go with her on her assignment. Jean was glad to go as time was hanging rather heavy on her hands just then.

That night she went again, and heard another wonderful sermon by the same man, but this time it was an evangelistic message. He pressed home the claims of Jesus Christ and pleaded with men and women to surrender to Him. As the invitation was being given, Laura, who sat next to Jean, turned toward her and saw tears glistening in her eyes.

"Don't you want to become a Christian?" asked Laura softly. Jean nodded her assent and together they went down the aisle and Jean found the Saviour. Almost immediately there was a peace and a joy in her heart that filled her heart to overflowing. There was a peace that she had never before known.

A Midnight Telegram

Although Jean was coming home in a day or two, she was anxious to send the glad word home to the dear father and mother who had prayed and waited so long.

"Let's go down and send a telegram right away," said Jean. "Daddy often gets business telegrams, so it won't scare him to get one at midnight, and I do so want Dad and Mother to know the glad news."

So a group of her friends and Laura's went to the Western Union and wired the following ten word telegram:

"Saved and happy. I am happy. We are all happy. Jean."

The Scriptures tell us that there is joy in heaven over one sinner that repents. But there was joy that night not only in heaven, but in Jean's heart, and also in her home as the glad news was read by the happy father and mother.

Many of Jean's friends had often said that if Jean ever did become a Christian she would be an out and out one. And their predictions proved to be correct, for after she gave her heart to the Lord she felt she must go entirely into His service.

The following autumn Jean enrolled as a student of the Moody Bible Institute to prepare herself for the foreign mission field. Here she became one of their choicest students.

When she was almost ready to be graduated, she had not yet decided to what particular field she was called. She prayed much about it that the way would be made very clear and plain before her.

Then, one day, a secretary of a board that had work in Africa addressed the student body. At the end of his address he urged the students to consider Africa as a great field for service, and asked all who were interested to meet him. Jean had seen this man before as he had once spoken in the home church, so he was

not an entire stranger. His talk gripped her very soul, and she felt convinced that she ought to have a talk with him, and an interview was arranged.

The outcome of this interview was that she wrote a letter to the home church asking them if they would be willing to undertake her support, should she be accepted as a missionary to Africa. The home church loved Jean, but more than that they loved the Lord and His work, and wrote back that they would gladly stand back of her.

Sailing to Africa

The women of the church made some of her outfit, and the young ladies' society in which she was at one time the "black sheep," made and gave much of the rest of her outfit. Besides this, many of the church members gave liberally to supply all of her many needs. She is now on her way to darkest Africa as a representative not only of her home church, but also as an ambassador of Jesus Christ to bring the glad news of salvation to dying, perishing souls.

And she, and the church that is behind her are praying that she will be greatly used of the Lord to bring many out of heathen darkness into the marvelous light of the Lord and Saviour Jesus Christ.

Inner Conflicts of an Italian Priest

The following letter, translated by Mr. Ernest Gordon, which appeared in the Italian Protestant weekly *L'Evangelista* of Rome, casts a painful light upon the spiritual bondage and struggles of many priests in the Roman Church. On the other hand, as Mr. Gordon says, it is by no means an isolated illustration of the encouraging spiritual ferment which is going on under the surface and which some day will break out in an Italian Reformation. It was handed to the editor of *L'Evangelista* by a distinguished priest, a friend of its author.—Editors.

FOR YEARS I have been without peace. As priest my duty has been to use all my powers, intellectual and moral, to hasten the coming of the kingdom, to clear from the path of my brethren, leading on to God, all remnants of superstition. I feel that to do this it were enough to use the simple and fruitful words of the gospel. In fact as often as in the confessional or at the bedside of the dying, this has been possible, I have witnessed surprising spiritual renewals, true miracles of the faith.

Conversion of a Factory Girl

"One of these marvelous cases in which the soul realized a new birth occurred in my presence some months ago.

"A normal school girl was obliged to stop her course and give herself to factory labor in order to help her father with his large family. But hard labor in the cotton mill soon undermined her slight constitution. When, after four months of extreme suffering, at the earnest suggestion of certain religious friends (though in the face of the opposition of her socialist father) she called me to her pillow, I had a catch at my heart. I have often been with the dying, but never have I faced so sad a sight before. The bed of the poor sufferer was a veritable arsenal of sacred amulets, hearts of Jesus, robes of the Madonna, images of saints, sacred relics, rosaries, blessed crosses. All that

was lacking was the Lord Jesus Himself, the great forgotten One, whom the church has put away in the garret and for Him substituted an infinity of useless devotions.

"I carefully observed this heap of objects and the state of mind of the dying girl. Then in an access of loving pity, laying aside the most elementary prudence which personal interest would suggest, I made it my only aim to give peace to that burdened soul by calling on the great absent One. I spoke simply enough yet affectionately and truly, and my words fell upon that heart, seared by suffering and human injustice, like a shower of rain.

"Gradually across my utterance Jesus Christ revealed Himself to the sufferer. I saw shine in her eyes a strange light, unquestionable witness to the revival within her of hope. It was an hour of ecstasy, an hour in which I had experimental proof of the truth of Jesus' words, 'I am the resurrection and the life. He that believeth on me though he were dead yet shall he live.'

"The young girl died as one who in death is beginning the true life. I shall never forget her look of infinite tenderness and gratitude and her dying words as she grasped my hand, 'I thank thee, brother, for helping me to find Jesus. It has given me life. Do not forget to labor with my family.'

The Torment and Tragedy of Priestly Orders

"Such sacred hours ought to occur frequently enough in the life of a priest whose mission is to lead souls to God, but, in fact, they are rare, because his task is not, with Paul, to preach Jesus Christ and Him crucified but to defend a doctrine, a caste, an institution, under penalty of hunger and disgrace. And just there is the torment and tragedy of my spiritual life.

"Born a child of the common people that toils and suffers and living constantly among them, I know their aspirations and needs. I know their kindly hearts longing for the divine, hearts which, just because they are kindly, are so easily misled and exploited. I long to speak clearly to them, to point out the perils that threaten them, to lift the veil hiding the truth, to give them in the gospel the pasturage of eternal things, in a word to offer them the Lord Jesus in all His splendor of divine man. Instead I must, following orders, continue to 'work' their credulity, blight their spirits, keep far from them the real Christ who lives and breathes in the Gospels.

"These are serious words I write and likely to be misunderstood. Many will think that I slander the Catholic Church, but if the editor of this journal will allow me to present in succeeding articles my

whole thought and to illustrate with the personal experiences of twenty years of priestly life, I will show that not party feeling but a longing for light impels my writing, that the real error of the Roman Church is that it has estranged the soul of the people from Jesus Christ because of its love of power.

"I will only say now that this contrast between beliefs and actions, between the needs of the spirit and the needs of the body, which force me to deny in public that which I cherish within, has made of my life an infernal thing.

Taking "Courage in Both Hands"

"To escape this torture I have done what I could. As that which most offends me in the Catholic system is the sale of masses,—one day, taking my courage in both hands, I swore to myself that I would never again accept money for them. I have kept my word save that, it not being possible to explain and

as I have not always been able to send away the faithful who offer me money for the relief of their dead, I have been obliged many times to take the money and employ it in works of charity.

"At first I appeared to be freed from a great weight. But as ever happens to one who undertakes to follow the right way, the further one advances the wider the abyss becomes. Soon my resolution appeared to be what it really was, a mere crumb, because instead of attacking the evil at the roots I had stupidly endorsed it by not denouncing all the indecency of such speculation and the mathematical impossibility of getting any spiritual results from money so spent.

"I decided then to take a further step and to remove from my catechetical and pulpit teaching all that could favor, however remotely, the orgies of Catholic cult in my church. In the holy fervor which moved me I went so far as to pro-

hibit festivals, showing their uselessness and writing to my superiors in energetic language, bidding them join in the holy crusade. But here I met bitter disillusion because on the one hand the people were discontented at losing that which was so great a source of foolish diversion, and on the other superior eyes looked at me with veiled threats and sharp reproofs. One thing only remained—to make known to the people that the salvation they called for is an interior and spiritual fact in which neither the magic rites of the church nor the saints of heaven but only the Lord Jesus Himself can aid. This I have tried to do but not profoundly enough. Courage fails and I fear lest my old mother lose her bit of daily bread. So the barkings of conscience redouble.

"How hard it is! And how true the saying that he who puts hand to the plow and looks back is not worthy of the kingdom of heaven!"

Back to the Gospel in Bohemia

By Rev. Vodav Losa, D. D., Pittsburgh, Pa.

MORE than thirty years ago a keen Scotchman who was familiar with the history of the Hussites, remarked in substance, after visiting Bohemia, "There is a spark of Protestantism in every Bohemian; it needs only to be fanned into a flame." If this Scotchman were living today he would see a demonstration of that fact, for Bohemia, or Czechoslovakia as it is called today, is aflame.

Motives for the Movement

Of course, the historical Protestant background was a ready motive for Bohemians so that when they were liberated from the Hapsburgs, they would wish to be liberated from Rome. And in hundreds of centers in the land of John Huss, even in places where people scarcely heard of Protestants, orators exhorted the people to study their history and learn about the faith of their fathers. Burgesses and teachers in towns and villages were the leaders in this movement. There was also a patriotic motive. John Huss was always regarded by Bohemians as a great patriot as well as a reformer; and inasmuch as the ministers of the Reformed and Lutheran churches were invited to speak in many of these localities, they naturally emphasized the religious side of Huss as by far the more important. In addition to this there was a large number who sought for a pure religion that would satisfy their souls, a satisfaction that they did not find in the Roman Catholic Church. These inquirers were soon convinced as to where the truth lay, and they joined the Czech Brethren Evangelical Church (a union of the Reformed and Lutheran Churches, formed in 1919).

Character of the Movement

The movement was spontaneous. No great leader appeared. The people, workingmen, farmers, and the poorer classes, began to flock into the Protestant churches. Communities where Protest-

ants were unknown, and where the gospel had not been preached for two hundred years sent delegates to Protestant centers to ask for preachers to explain to them in a few lectures the faith of their forefathers. Ministers, or where they were not available, Protestant laymen were sent as far as possible, and today there are churches organized in such localities as a result. Several churches of as many as two thousand members each arose in the district of Plzen (Pilsen). In this district there were hardly a thousand Protestants three years ago, and now there are eighteen thousand. Almost all these new congregations are without church buildings and without pastors. A whole Presbytery could be organized there of at least ten churches, but so far they have only two little buildings in the city of Pilsen, which are overcrowded every Sunday, and preaching services are held several times during the day for different audiences. Nothing seems to the writer more pathetic than a recent letter from a pastor in Zizkov, a suburb of Prague with 70,000 inhabitants, in which he states that he urged his people from the pulpit not to invite more people to the church, which was already overcrowded. This minister receives sometimes as many as a hundred and fifty new members a month, and his congregation has increased since 1920 from nine hundred to more than seven thousand, and his Sunday-school from less than two hundred to twelve hundred. And all these children must be taught in one room, wholly inadequate for effective Sunday-school work.

Not the "Los von Rome"

This movement is strongest in the cities, and though all the classes of people are affected to a certain extent, it is chiefly a movement among the poorer classes, only a few of the intelligentsia being represented. The intelligentsia so far are indifferent. How hungry the

people are to hear a discourse on religious subjects was demonstrated in these recent years when a speaker on religious matters could get a good audience on a street corner in almost any city.

Some travelers stated that this was a political movement similar to that twenty or more years ago. Nothing can be farther from the truth. The former movement (the so-called "Los von Rome") was exclusively among the German population of Bohemia. In this movement the German population has not been affected at all. Naturally there are patriotic elements involved in it, but there are large areas where it is entirely religious, revealing souls that truly hunger for the Word of God. Such is the case of northwest Moravia, and in many parts of Bohemia where appeals to patriotism are not needed to attract the multitude; they are drawn at once by a straightforward preaching of the gospel.

Quality of the Converts

As to the quality of the converts to Protestantism, many touching stories could be related. Invariably they cultivated brotherly love toward each other. In a new congregation of northeast Moravia the members decided that a funeral of a poor brother or sister ought to be conducted in the same fashion as of a richer brother. When parents die and orphans are left they are cared for by some of the brethren in Christ. There is so much selfishness everywhere that such brotherly actions thrill outsiders and they too begin to seek for themselves an experience of the truth in this new religion. In some cities where the group of new converts is small, they are exposed to continual ridicule and scoffing. Yet the brethren in Christ endure it joyfully, and sustain themselves in praise and prayer and Scripture consolations. A genuine trait of apostolic times is much in evidence, the testifying of the con-

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verts who wish to share their joy with others. Indeed if it were not for the witnessing of the converts, this movement could not grow to large proportions, because of the scarcity of evangelical ministers. Laymen are doing a large part of this work, sometimes preaching to audiences. On account of the absence of church buildings the converts who were accustomed to churches of splendor, even cathedrals, are not loath to go to obscure, shabby quarters for their assemblages. Many a congregation worships from early spring to late fall in the open air.

Their Needs

As is apparent, Czechoslovakia (chiefly Bohemia and Moravia) is passing through a critical period of history. In the fifteenth century they fought it out themselves and a beautiful church emerged from the Hussite wars, the *Unitas Fratrum Bohemorum*, a model church, as is well known through the Protestant world. Today, changes are coming suddenly. Hundreds of localities ask for knowledge, and cannot be served because there are few gospel ministers and teachers. Large groups of converts remain without pastors or churches. Surely Amos 8:11, 12 is fulfilled here (a famine of hearing the Word of the Lord). On the other hand, the ministers are carrying a huge

burden on their shoulders, and have a tremendous task to perform, namely, to ground their new converts from Romanism in the truths of the gospel. We wonder if it is not a sacred duty as well as an unusual privilege of Protestant churches of the world to stretch their helping hands toward the poor sister who fought the fight for Protestantism alone in the fifteenth century. Mere crumbs from the table of the rich sister churches would suffice eminently to support the work and bring it to a successful conclusion in old Bohemia and Moravia. A hundred churches ought to be built at once in this land. The new seminary in Prague ought to be supplied with the best theological books. All the students study English. A central house (Huss House) should be erected in Prague as a center for all the Protestants in the republic. Theological students should be invited to our American and British seminaries and provided for. A training school for evangelists was lately established in Olomouc through the help of the American Hussite Society. This Society was established in Pittsburgh two or three years ago to aid this cause. Rev. Dr. William L. McEwan, pastor of the Third Presbyterian Church, Pittsburgh, Pa., is its president, and the writer is its corresponding secretary. Some help has been sent, with marvelous re-

sults. But branches should be formed everywhere, to assure regular support for the next ten or twenty years. This society publishes a quarterly periodical, the *Hussite Journal*, which is full of information and news of this movement at twenty-five cents a year. And a most interesting book has recently been published by the Westminster Press of Philadelphia, *The Coming of the Slav*, the only book which describes this movement and its causes, with other information about Slavdom, by Rev. Charles E. Edwards, D.D., who has made immigration and Slavs his study for many years.

The Bible school for training lay evangelists had eight consecrated students the first year of its existence. The second year just opened and Pastor Prudky needs all assistance American friends can give him. Will not friends of missionary work, seeing the need and eagerness for the gospel come quickly with their help? Ninety dollars will sustain a student for one school year. From \$400 to \$500 will sustain an evangelist for one year. Ten dollars will provide twenty Bohemian Bibles or fifty Bohemian New Testaments. Old-fashioned communion sets are gratefully received by new congregations. O the great opportunity for the spreading of the gospel among 10,000,000 Bohemians just now!

Recognition of Soviet Russia?

Reply of Judge Alton B. Parker, President of the National Civic Federation, to Senator B. K. Wheeler

"New York,
"November 23, 1923.

DEAR SIR:

"Your letter to me in reply to the open letter of October 30, in behalf of the National Civic Federation and signed by me as its president, is at hand. In it you assert your intention to continue to advocate the recognition of Soviet Russia.

"This is hardly the occasion to take up the entire question of the recognition of the Soviet regime. There are some phrases in your letter, however, which call for answer. You say: 'I am absolutely convinced that the Russian Government, as such, is not promoting communism and revolution in the United States, nor is it carrying on a propaganda for atheism.'

"This is beside the point. It is of no importance to anybody whether 'the Russian Government, as such,' is doing these things. You must know that the Soviet leaders carry on these activities through the so-called Third International. You must know that the Soviet regime and the Communist Party are identical. You must know that the dictatorship of the one is the dictatorship of the other. This is a statement of fact based upon official Soviet documents. This being the fact, surely well-known to you, why do you try to mislead the public by exculpating the 'Russian Government, as such'? Do you deny that the Communist International, directed by the

Soviet leaders, is engaged in revolutionary and atheistic activities in this country? To be specific, do you deny the authenticity of a cablegram sent by Zinoviev to the *Worker*, the official organ of the Communist party in the United States, in which he appeals to 'the masses of militant workers to secure the victory of the Communist revolution'? And, further, do you deny that Zinoviev, chairman of the Third International and one of the half-dozen insiders who determine Soviet policy, stated, at the Communist International in Moscow last June, as quoted in *Izvestia* of June 17, that 'Our propaganda necessarily includes the propagation of atheism which must now form one of the branches of our party activities'? Do you expect the American people to believe that your oral testimony is of sufficient weight to nullify the plain meaning of the official printed documents of the Moscow International? On the whole, we prefer to base our findings of fact upon documentary evidence rather than upon the statements of travelers who have spent a few short weeks in Russia, dependent upon interpreters. One of our reasons for this preference is well stated by Mr. Hapgood, a pro-Soviet writer, when he observes: 'Travelers lie. It is elemental. The cause is the extensive human desire to be impressive.'

"You state: 'Doubtless the Socialist, the Communist and other schools of economic thought are doing whatever

they can to convince the world that their theories are right. . . . Whatever is right in the political and intellectual upheaval in Russia will prevail, and that which is not, will ultimately fail.'

"We are not concerned with arguments or discussions of Communism or other economic theories openly and legally conducted. What we object to is the carrying on of an organized campaign secretly and treacherously inciting to violence through the subsidizing of journals and agents and the spreading of lying propaganda. You should know that the leaders of the Communists and Soviets have admitted—after it had been discovered—the fact that they have secretly subsidized publications. The case of the offer of \$375,000 to the *London Daily Herald*—brought out by the British Government and admitted by that publication—is a sufficient illustration.

"It must have occurred to you that, although 'the right will ultimately prevail,' it will prevail only because those persons who see and understand what is the right do not fail of their duty in publicly supporting it as against all that is false. But it may not have occurred to you that it is your duty to safeguard your fellow-citizens against such injurious activities instead of furthering them.

"Not satisfied with mis-stating simple and obvious issues, you proceed to cast reflections not only on the truth of our

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statements but upon the truthfulness of the many persons upon whom we have relied. You say: 'Believing, as I do, that the statements you have made as facts are not facts, but mere conclusions based on the vilest propaganda. . . . by reason of the opportunities afforded me on my visit to Russia to observe and study the church situation, I feel that I am able to speak with some authority on that subject. . . . I feel that my opinions are based on facts and not on the mendacious propaganda that fills the capitalistic press, and which you so smugly endorse in your open letter.'

"This is by far the most serious part of your epistle, for it involves not only our whole case but yours. As we state in our letter, the main source of information upon which we rely are those of the American Government, Presidents Wilson, Harding and Coolidge, and Secretaries Colby and Hughes. We refer to the hundreds of reliable, thoroughly equipped and thoroughly informed individuals whose information has been secured in Russia and has been verified and tested by three administrations. We feel we have the right to ask you for an answer to the following question: 'Is all this the vilest propaganda?'

"You insinuate that 'the capitalistic press' is our sole source of information. Your meaning is clouded. The only current use of this expression, 'capitalistic press,' is by the 'radicals,' who apply it to all publications except those in their hands—two or three obscure daily newspapers. Are we to infer that all

the rest of the press print nothing but lies against Soviet Russia?

"You know very well that the press of our country, including nearly all the great newspapers, has freely published all the interesting and important official Soviet documents it could get hold of. The amount of this matter would cover many thousands of columns every year, much of it exactly as sent out from Russia by the Soviet propaganda bureaus. Even the papers most violently accused of being against the Soviets, like the *New York Times*, have printed a vast amount of this material—in fact, they have taken the lead in that direction. You know that the *New York Times* first printed seventy articles by Arthur Ransome and has since published many hundreds by Duranty, the strongest pro-Soviet special correspondent who has yet appeared, and the only one of importance allowed by the Soviets to remain in Russia after the killing of Butchkevitch.

"Do you mean to assert that newspaper men of thoroughly established reputation, men with a knowledge of Russia and the Russian language, men who have spent weeks and months in Russia for every day that you have spent there, are 'mendacious' and guilty of the 'vilest propaganda'? Could you apply this epithet to F. A. McKenzie, Francis McCullagh, Samuel Spewack, George Seldes, Richard Eaton, Percy Noel and James Howe?

"You may be unaware that the larger part of the two hundred members of the

American Relief Administration, chosen for their political neutrality and accepted by the Soviets, have now returned to this country and that a number of them have expressed themselves as opposed to the recognition of Soviet Russia? You know that these men also spent weeks and months in Russia where you spent days.

"It is strange indeed at this late hour for a transient visitor to Russia to claim that he is in a superior position in regard to the possession of facts as compared to those who have been getting together the conclusions of trained observers and all documentary sources of information for the last three or four years, as is the case not only with ourselves but with the Governments of Great Britain and the United States.

"It is evident from your letter that it is largely upon such a slender foundation that you denounce the press of the United States and all the thoroughly qualified recent observers in Russia who contradict flatly and completely the bold assertions you make in your letter on behalf of the Soviets. Do you ask the American people to believe that you gathered more accurate and complete information in your fleeting visit than the American Government with all its great resources has gathered in five years—and this despite your unfortunate handicap of ignorance of the Russian language? If you do, you presume too greatly on the credulity of the American people."

Christ as Revealed in the Sacrificial Offerings

A Series of Bible Studies in Leviticus

By Rev. James M. Gray, D. D.

LESSON III The Meal Offering Leviticus 2:1-16; 6:14-23

W E ADOPT in this case the revised rendering of "meal"—instead of "meat"—offering. The word in the Hebrew means primarily, a present, and so it is sometimes translated (Gen. 32:13; Ps. 72:10; Isa. 39:1). The fundamental idea of the offering seems to be a gift brought by the worshiper to God in recognition of His authority and expressing a desire for His favor.

It is noticeable that while in the burnt-offering a life was given to God, here it was simply the products of the soil. There also we have the laying on of hands, transferring the obligation of death for sin, but here there is no shedding of blood. In other words, while the conception of a gift to God is of course dominant in the burnt-offering, yet there it is not the *only* thing expressed, while here it is.

The above is Kellogg's way of looking at it, but Newton presents a somewhat different idea which has perhaps greater merit. In either case, we must remember, the anti-type is Christ. It is

really He who is being presented to God in the meal-offering; but Newton thinks that while in the burnt-offering we see Christ in His devotion to God, in the meal-offering we see Him in His perfect character. Both His devotion and His character are set forth in each offering, but the one is *dominant* in the burnt-offering and the other in the meal-offering. We regret that we have not space to enlarge upon Newton's distinction between perfectness of devotedness as he expresses it, and perfectness of character. The first may owe its origin to circumstances, but the latter is possible only where every inward feeling as well as outward action is in habitual conformity with God. Such was the perfectness of character of the Lord Jesus, and how it is expressed in the meal-offering will be touched upon as we proceed.

Jukes has still another interpretation of the meal-offering, going back to man's beginning in Eden where God gave to him the fruit of the ground as his portion, and reserved life for Himself. It was not till after the flood that man was permitted to eat flesh, and even then the life, the blood, was prohibited to him (Gen. 1:29; 9:4). Life as an emblem therefore, rep-

resented what the creature owes to God, while the fruit of the earth as an emblem, represents what the creature owes to his fellow-creature, what man owes to man. Thus in the burnt-offering, the surrender of life to God represents the fulfilment of man's duty to God, yielding to Him the portion that satisfies His claim. And in the meal-offering, the gift of the fruit of the earth represents the fulfilment of man's duty to his neighbor. In the latter offering man is surrendering himself to God of course, but doing so that he may give man his portion. The first of the two fulfills the first table of the law, and the second fulfills the second table. Of course, in both cases the offering is but one, viz., Jesus Christ, in one case fulfilling for fallen man his duty to God and in the other his duty to man. O, what a wonderful Saviour!

Finally, before we leave the interpretation of the meal-offering, let it be noted that while its object is not to direct attention to the infliction of death on the great Substitute but to the character of Him who met death, yet as Newton is careful to point out, death is nevertheless implied. Whenever any offering typifying Christ either in His character or in His work was burned on the altar for a sweet

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savor, as in this case, there is necessarily a reference to the cross, and therefore to His death. Moreover, the meal-offering may virtually be considered only as an *appendage* to the burnt-offering which expressed death (Num. 15:3,4). The words "burnt-offering and his meal-offering" are of continual occurrence, thus showing that they go together, and as there was a perpetual burnt-offering so also as we shall see, was there a perpetual meal-offering.

"And when any will offer a meal-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon" (Lev. 2:1).

2. Nature cense thereon (Lev. 2:1). **of the** Three things are mentioned **Offering** here, fine flour, oil, frankincense. The first is one of the strongest types of meek subduedness that it is possible for nature to supply. There is absolutely no unevenness in fine flour. All of Christ's actions were subordinate to the will of His Father in other words, and all were according to the Holy Spirit, everything He said or did was said or done in the power of the Spirit. This was typically recognized by the offerer (though unknown to him as a matter of experience) when he poured oil, the emblem of the Spirit, on the fine flour.

And the frankincense also was typical. This gum of snowy whiteness was the emblem of purity, a purity which, when searched into by the fire, went up in grateful fragrance. (Cf. here also Ps. 141:2; Luke 1:10; Rev. 5:8).

"And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

"And the remnant of the meal-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire" (Lev. 2:2, 3).

Note first, that as in the burnt-offering, the offerer must bring the offering himself, it is his own voluntary act. Secondly, he (or the priest?) takes out only a handful of the flour to be burned, but the handful represents the consecration of the whole (Rom. 11:16). Thirdly, the priest burns "the memorial of it on the altar." Thus the heavenly High Priest must always act on our behalf with God. Fourthly, "the remnant shall be Aaron's and his sons." The priest thus obtains the larger portion because as God's servant, he needs it for his support in the work of God's house. It is the way God took to supply him with his daily bread. He could not work for it as others did. But just here a very assuring and beautiful spiritual truth is brought to light, viz., that while the meal-offering by its perfectness satisfies God, it also provides something to comfort, feed and strengthen man. That is to say, unless the excellency of Christ's character had been presented and accepted for us, we would have been without hope, but when we know that it has been

thus presented and accepted, we feed on it and give God thanks.

This is the way Jukes expresses it: Christ as performing man's duty to God in the burnt-offering, was wholly the food of God, wholly consumed by Him. But Christ as performing man's duty to man in the meal-offering, becomes also man's food. The offering in other words is offered for us to God, but also given to us as the priests of God, for all Christian believers are priests. The Gospels are full of this aspect of Christ's work for us, since they so constantly show us that while His meat was to do the will of Him that sent Him, yet in the doing of that will He was ever the devoted servant of all around Him (Acts 10:38).

"And if thou bring an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

4. The Baked Variety "And if thy oblation be a meal-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering.

"And if thy oblation be a meal-offering baken in the fryingpan, it shall be made of fine flour with oil.

"And thou shalt bring the meal-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

"And the priest shall take from the meal-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

"And that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire" (Lev. 2:4-10).

In certain cases the meal-offering might be baked in the oven, in a pan (a flat plate), or a frying pan. This signifies, as did the less costly varieties of the burnt-offering, that the poverty of the people was considered. The law accommodated itself so to speak, to the different material resources of the worshipers.

But as Newton shows, there is such a thing as poverty of faith, a more limited apprehension of the character of Christ on the part of some believers than others. This is symbolized in the making of the flour into cakes and in the different methods employed.

To illustrate, there were certain principles in the character of Christ which made that character what it was in its own excellency; and then there were certain circumstances in His life, His sufferings for example, in which that essential excellency was developed and made manifest to men. The first class of the meal-offering, i. e., the fine flour in its uncooked state, directs our attention to His essential excellency, the other varieties to the circumstances of its development. "We may see Jesus as our 'bread,' or even as God's bread, without entering into the thoughts suggested by the emblem of the fine flour and the frankincense. The perfect absence of all unevenness, and the precious savor of the offering, these are not our first views of Jesus, they are

the most perfect apprehensions and so are they generally the last" (Jukes).

The action of the fire in the cases of the oven and the frying-pan, especially the latter, presents to the eye a vivid picture of palpable suffering, teaching us apparently that where faith is weakest or dullest and the scope of apprehension most narrowed, then the thought of the suffering displayed becomes the most prominent or exclusive one (Newton).

"No meal-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

5. Leaven, Honey and Salt "As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

"And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering; with all thine offerings thou shalt offer salt" (Lev. 2:11-13).

The symbolism here is familiar. Leaven is a principle of decay, and without a single exception in Scripture it symbolizes spiritual corruption (1 Cor. 5:7). Honey also tends to promote fermentation and decay in that with which it is mixed. Hence from all our works which we present to God, wickedness in every form must be eliminated. This includes our religious work for, as Kellogg remarks, it is sadly possible to call Christ "Lord," and in His name do many wonderful works, which are not really done unto Him. (Read here 1 Cor. 10:31). How much therefore we need Christ as our meal-offering!

Speaking further of the honey, Paul reminds us how the corruptible, honey-like sweetness of nature insidiously infuses itself into the highest development of Christian graces, when he says to the Philipians, "I pray that your love may abound yet more and more in knowledge and in all judgment (i. e. discrimination), that ye may approve things that are excellent" (1:9,10). Private predilections, in other words, must not determine our preferences. This is honey if the preference is the result of a natural amiability of character that shrinks from giving pain. The affection of Christ for His mother, for example, was perfect. He was not without affection, but he never exercised it apart from God, and like every other element of His character, it was fit to be presented on the altar. It had no "honey" in it.

"Salt" here is set over in contrast with honey. If the latter gives to character an earthly sweetness, the former gives to it a heavenly savor (Col. 4:6). Salt is the preservation against corruption, the emblem of perpetuity.

We are told that in India and other eastern countries the usual word for perfidy and breach of faith is, literally, "unfaithfulness for salt"; and a man will say, "Can you distrust me? Have I not eaten of your salt?" (Kellogg). So in the meal-offering, as in all offerings made by fire, the thought was that Jehovah

and the Israelite, as it were, partake of salt together, in token of the eternal permanence of the holy covenant of salvation into which the offerer has entered with God.

"And if thou offer a meal-offering of thy first-fruits unto the LORD, thou shalt offer for the meal-offering of thy first-fruits green ears of corn dried by the fire, even corn beaten out of full ears.

6. The First-Fruits

"And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering.

"And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD" (Lev. 2:14-16).

Parched grain as an article of food was more or less used by all, as it is still used in the East, by even the poorest of the people. They might be too poor to own so much as an oven or a frying-pan, but they could obtain parched grain.

The green, fresh, tender ear was to be dried (parched or roasted) by fire, a Hebrew word expressing great intensity of suffering when applied to a living person, (see for example Jer. 29:22). "Full ears" meant fruit of the earliest and finest quality. A clear type in every particular of the excellency of Christ, as well as

the intensity of His sufferings on behalf of His people.

Verse 12, which seems to be parenthetic in its location, really belongs to this part of the chapter, and raises two questions. First, What is the significance of "first-fruits"? And, why should it not be burnt on the altar for a sweet savor? The answers to these questions will have to be postponed until we reach a later chapter dealing particularly with first-fruits.

For the Scripture text in this case, the reader is referred to Leviticus 6:14-23. It teaches us that as in the law of the

7. The Continual Meal-Offering

burnt-offering there was not only the offerings of the individual Israelites, but also the daily or perpetual burnt-offerings of the priests, so it was also in the case of the meal-offering. Even the amount was prescribed, "the tenth part of an ephah of fine flour, half of it in the morning, and half thereof in the evening" (v. 19). This apparently was the amount regarded as a day's portion of food.

The daily burnt-offering presented by Aaron and his successors typified our heavenly High Priest offering His person in daily consecration unto God in our behalf. And so in the daily meal-offering we see Him offering unto God in per-

fect consecration day by day, perpetually, all His works for our acceptance.

To the Christian believer often oppressed with the imperfection of his own consecration of his daily works, often oppressed because his heavenly Father is not glorified by him as He should be glorified, how exceedingly comforting is this view of Christ! That which even at our very best we do so imperfectly and interruptedly, He does for us perfectly and with never failing constancy. Thus He perfectly glorifies the Father and through the boundless merit of His consecration, He constantly procures for us daily grace unto life eternal (Kellogg).

Review Questions

1. What is the fundamental idea of the meal-offering?
2. Can you state the three different interpretations of it given by Kellogg, Newton and Jukes?
3. Which do you regard as the most satisfactory?
4. What is meant by "poverty of faith" and how is it symbolized in the varieties of this offering?
5. How would you apply to Christian character the absence of honey from this offering?
6. What does the presence of the salt signify?
7. What does the daily meal-offering typify as to Christ's work for us?

WHEN THE BLIND LEAD THE BLIND! WHAT?

By Rev. J. D. Kempster, Tonica, Ill.

Lord God of Hosts, please give us back
Those days of glorious worth
Before our higher critics had
Their sad, unwelcome birth.

Yea, give us back those good old days
When on New England's shore
Our fathers trusted God by Faith
And set no thought on store.

O for the days, "revival days,"
When the church's leaders then
Were men like Moody, Finney,
A godly set of men.

For when the blind doth lead the blind
(And it's almost reached this pitch)
Doth not Thy sacred Word declare
They'll both fall in the ditch.

And give us Lord, for mercy's sake,
Some leaders, bold and true,
Who unbefogged and sure themselves
Can teach us what to do.

O'er pulpit, and o'er pew today
There hangeth clouds of doubt.
So raise us up some Moses
To lead Thy people out.

SYLLOGISM

By Guelph

The claims to inspiration boldly stand
Emblazoned on each page divine.
Pray, when
Did reason intimate that righteous men
Or angels fair so base a falsehood planned.
Pray, when, indeed? While, on the other
hand,
That demons or lost sinners held the
pen
Which cursed their deeds, foretold
their doom, and then

Traced morals high, sense fails to under-
stand.

The miracles of unbelief, forsooth,
Require credulity beyond the scope
Of orthodox belief in Holy Writ.
'Twere seeking wonders unordained to
hope
That logic could compel doubt to admit
The authorship of God's eternal truth.

Founder's Week Conference

Conducted by the Moody Bible Institute

(Note: In giving our readers a stenographic report of some of the important addresses of the Conference, we have endeavored as far as possible to report the speakers verbatim. Any omissions by the reporters, or errors, are subject to correction by the speakers. One address is in the Missionary Department page 373. Other addresses will be published in later issues.)

General Report

By Mrs. Newton Wray

THE story of that conspicuous annual event known as Founder's Week Conference, the climax of the whole year at the Moody Bible Institute, cannot be best told in black and white. Its best story year by year is written in the hearts and lives of those who sit at its spiritual feasts, and in the fruits of their toil and prayer as they go out from these sacred halls refreshed, instructed and inspired. The story of this conference is transcribed upon hungry hearts in every land and traced in the experience of those who remain in the Institute to teach and to apply the spirit and service of its great founder.

Founder's Week Conference commemorates the birth of D. L. Moody and usually embraces his birthday, February 5. During this week, every detail of Institute life is subordinated to the conference program. Classes are dismissed and the earnest students of Moody Bible Institute, together with visiting hundreds, "sit together in the heavenlies." Church leaders of every denomination; devout teachers, missionaries, evangelists; those who hunger for a revelation of God; the puzzled and sorrowing, all alike come here to give inspiration or to seek help, and all alike partake of the feast and testify that God is in this place.

The program this year was skillfully arranged in a succession of addresses beginning with an inspirational hour and progressing to the doctrinal, practical, devotional and evangelistic, interspersed with surpassing music. The Moody Bible Institute always gives much attention to the ministry of music, and no feature of the conference was more impressive and inspiring. A special conference choir was organized and special music prepared, while congregational singing was encouraged. Not often do we listen to strains more uplifting than the glad songs that echoed through the sacred portals of the Auditorium, when the great organ, under a master's touch rolled forth its majestic chords to the accompaniment of more than a thousand voices, led by trained singers. Such harmony was a fitting background for the extraordinary power of the messages delivered and the gracious manifestations of the Holy Spirit. One of the favorite selections for congregational singing was the following hymn, composed for this occasion by Dr. James M. Gray, President of the Moody Bible In-

stitute, and sung repeatedly by the great evening audiences, to the familiar tune of "How Firm a Foundation."

THANK GOD FOR THE BIBLE

O, how can we thank Thee, our God, for the Bible,
Whose truth doth each century clearer reveal;

The fountain of wisdom and source of all knowledge,
The court of humanity's final appeal.

O, here Thou revealest that Thou art our Father,
The hand that hath fashioned and caused us to be;

O, "resident forces," "electrons" and "atoms"
Could never have made or have loved us like Thee!

O, how can we thank Thee, our God, for the Bible,
The gospel's glad story nor else had we known

Of sinners redeemed and made meet for Thy glory,
Of sinners redeemed who shall sit on Thy throne!

Then glory, and honor, dominion and power
Ascribe to the Trinity again and again,
To Father, and Son, and the blest Holy Spirit,
Forever and ever, forever, Amen!

Dr. Gray's address of greeting at the opening session on Monday night, published elsewhere in this issue, gave the keynote to the conference.

A PLEA FOR HONESTY

Dr. J. Gresham Machen of Princeton Theological Seminary, young, virile and tremendously zealous for the defense of Christianity, had opened the Founder's Week Conference in 1923 with two masterly addresses and was already a favorite. This time he brought illuminating messages from the first five verses of Paul's Epistle to the Galatians, the first under the title, "Honesty and Freedom," and the second continuing the thought, on "Christian Liberty." Dr. Machen, fearless in speech and steadfast in conviction, does not hesitate to deal in personalities when the occasion requires personalities. In his plea for honesty he challenged Dr. Harry Emerson Fosdick and his followers to be honest in their creed and ordination pledges, to remem-

ber that a witness has no right to "interpret" his oath in one way, and let the judge and jury think he is in interpreting it in another way. His first address appears elsewhere in this issue.

"THE CHRIST OF THE AGES"

Another speaker with an arousing doctrinal appeal was the Rev. Harold Paul Sloan, D. D., pastor of the Central Methodist Church, Bridgeton, N. J. A profound student of the Bible, Dr. Sloan finds in it the answer to all the controversies and problems confronting the Christian church today. His magnificent defense of the fundamentals of Christianity was presented in two addresses, "The Christ of the Ages" and "Glory of the Supernatural Christ of the New Testament."

A high school pupil who heard Dr. Sloan said that no boy or girl of high school age could hear Dr. Sloan and still have confidence in some of the high school teachers who were teaching evolution.

"Everything changes," said Dr. Sloan. "Time is a great destroyer. The very hills crumble beneath the weight of years, but He abides. * * * The ruin of the centuries is great, but it reaches not to Him. All thrones and authorities known to his day have fallen, but He abides the one value that is imperishable, the Christ of the ages, the supreme possession of men. What is the secret of this abiding supremacy of Jesus? We answer in a word scarce welcome and wholly startling to the spirit of our times. The secret of Jesus' abiding supremacy is in His supernaturalness."

"Modern men" may take offense at the supernatural and deny it, but no matter, the heart of man instinctively cries for it."

In his second address, Dr. Sloan spoke some terse and salient truths which will be long remembered. Of these we have space for only a few:

"It is time to ring down the curtain on dark, cheerless rationalism."

"The fundamental law of the universe is the character of God, not the order of the spheres."

"Some day all truth will be finished, all love perfected, and every dream come true."

"But here is the vision: Christ standing there against the background of the centuries, supernatural, transcendent, the one supreme miracle. Christ the

answer for every need, the solution for every problem. Christ the way, the truth, the life, the road by which men come to God. The one sublimity unchanged, unchangeable, the power behind the centuries, the goal toward which they move, the abiding hope of men."

THE DEVOTIONAL HOUR

Rev. W. Talbot Hindley, M. A., Vicar of St. John's Church, London, and a leader of the famous Keswick Conference, brought from across the seas precious lessons of faith and confidence. He divided the daily devotional hour with the Rev. Henry W. Frost, D. D., home director of the China Inland Mission, and these quiet hours, when we sat in the secret of His presence waiting upon a revelation from the throne, were rich in spiritual refreshment.

Mr. Hindley, like Dr. Machen and Dr. Sloan, is one of the younger leaders. A typical, burly, whole-souled Englishman, frank and engaging in manner, he promptly won the confidence of his audience and ministered to us out of the fulness of a victorious life in Christ. His illustrations were as simple and comprehensible as his expositions.

One of Mr. Hindley's addresses will be published in full in a subsequent issue of the MOODY BIBLE INSTITUTE MONTHLY.

Dr. Frost dwelt upon the weakness of any church organization which does not hold to the fundamentals, since it then becomes a mere social organization. He charged that those who do not accept these doctrines present a problem in Christian fellowship and, in illustration told a startling story of the experience of his own son.

The son had served as a medical missionary in India, but had returned to the homeland because of his wife's sickness. Established in an eastern city with a successful practice and many friends, he was happy in his church relationship until the grave question of Christian fellowship was precipitated and now the son is sadly perplexed. Repeatedly he has been invited by some of his brother church members to play golf on Sunday, to dance, to play cards, to drink, and when he has stated to them, declining the invitations, that he does not play on Sunday, does not drink, nor dance nor play cards, one by one he loses these friends—one by one they drop him as "a queer one." His pastor, a fine fellow and a friend, defends Dr. Fosdick from his pulpit and asserts that Modernism is the only scriptural position. The son asks the father what course he can pursue in the face of such conditions. No church in that city offers anything better. This is one of the problems that press upon the conscience of sincere Christians today.

In his closing talk, Dr. Frost gave a formula for receiving the Holy Ghost:

Acknowledge.....your sin,
Ask.....and "it shall be given"
Accept.....by faith
Let go.....and let God.

RESUME MISSION WORK

Introducing Miss Sara Wray, superintendent of the Eighth Avenue Gospel Mission, New York City, Dr. Gray said:

"This would not be a Founder's Week Conference at all, in the sense in which we love to conduct it, unless we emphasized in it the blessed ministry represented by city rescue mission work. Hitherto we have always tried to get the best man in the United States to speak to us on that subject in this conference, but this year we have simply outdone ourselves, and we have got the best woman. I have now great pleasure in presenting Miss Sara Wray, of New York."

Miss Wray, with much emotion, quoted from Luke 16:18:

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised."

"I want to say that through the power and person of the blessed Holy Spirit, this work is still being done. If ever in all the world there was a place where the Gospel of the grace of God needs to be preached, it is in our rescue missions, and in that part of the city where men and women have been gripped and bound and crushed and fettered by sin and passion and appetite, and I want to say to you, after an experience of twenty-three years in the mission where it is my privilege to labor day after day, and night after night, that it is the only thing that will meet the need of men and women that gather to rescue missions, and I do also want to say to the glory of God that it will meet every need. The Lord Jesus Christ Himself is the only answer to every need of every human heart."

A RESCUE MISSION MIRACLE

One of her many graphic stories of the supernatural power of God to save the sinner, transform the life, comfort the sorrowing, heal the sick and "set at liberty them that are bruised," was told of a man so unclean, so despondent, so pitifully deformed by paralysis that his appearance was revolting—his face horribly distorted. One arm was useless, he dragged one leg, and at last his sister, the only one left to show him kindness, had repudiated him. He was on the way to the river to end his wretched existence and dropped in to the mission to rest. There in a back seat she found him in such an utterly helpless and despairing attitude that it broke her heart. She placed her hand upon his shoulder and said, "My friend, there is something better for you than this." He muttered something—about it being "too late"—"talk to somebody else"—but fearing that he might never hear the gospel story unless she told him, she kept talking to him. At last he lifted his head and abruptly asked, "Do you believe that?" She was shocked at the sight of that repulsive face, but she earnestly assured him that she believed it with all her heart, and looking into her face he knew she did. He was persuaded to "try it," and two men helped him to go down the aisle. When urged to pray for himself he at last voiced the artless petition: "O God, if you can, and she says you can, make me clean. Will

you?" "And God could and did." That down-and-out, revolting sinner, who admitted that he was born in New York, of a good family, and learned to drink wine at his father's table, and at last, through drink and vice in desperation was on his way to throw himself in the river, also said that never before had he heard that the Lord Jesus Christ could save a drunkard.

Night after night, for six months the man came to the mission, never missing once. He took a little, dingy hall room, that was heaven to him, but he was consumed with a passion to do something for other poor, win-sick souls. He saw other mission workers buy a meal for another fellow, eat with him, and then talk to him about Jesus. But he was so limited by his condition he could not do a man's work. He could only earn a mere pittance which paid for his rent and food and laundry. "O if I was only strong enough to do a man's work and get a man's wages," he moaned. He read his Bible, he prayed, he pondered, "O if I could only do more! At the Mission they sing, 'Yesterday, today, forever, Jesus is the same!' Jesus did heal paralytics." His faith was just like a child's. He asked as a child would ask: "Dear Lord, you see me. I am yours. You have been so good to me. If it is your will, do you think you could make me whole? I should like it if it is your will."

And the Lord hearkened and heard him, and the poor, broken, bruised body, now wholly consecrated, was fully restored. Today that man has a wife and little son, and a mission of his own in upper New York.

CONFERENCE INSPIRATION

O, the wonder of such a salvation! O, the majesty of such a God. What a testimony to the Deity, the supernatural. The remembrance of these blessed days with their fulness of exhortation and assurance, their crescendo of illumination, edification, testimony, consecration—what privilege and what benediction! It is not strange that the little woman from the far Northwest says that in one day she was so overwhelmingly blessed she wondered how she could bear it for four days. It is not surprising that the young preacher from the southland who had his first contact with this auspicious event a year ago has been so enlarged in vision and so intensified in soul that he returns this year bringing with him a member of his church. Not remarkable that the scholarly professor from a distant university and the humble working student from the environs of Chicago alike partake of its fellowship of prayer, its ecstasy of praise and its fulness of consecration. How shall one continue the story!

A 100 PER CENT CHRISTIAN

O, the futility of an effort to reduce to a few puny statements Dr. Keyser's surpassing discourse on "The Beauty and Reasonableness of Christian Faith," of which one hearer said: "The questions which had been surging through my mind, unexpressed and even undefined, found a

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complete and satisfactory answer"; or Dr. Sprunt's pregnant message on "Paul, a One Hundred per cent Christian"! How can the fervent appeal of Solomon Birnbaum, of the Institute Faculty, in behalf of his own Jewish people, be transmitted by the pen? Or Mr. Scafe's tribute on Student Day to the Moody Bible Institute and its founder, and his words of warning against rationalistic teaching? And how can the years of Miss Cary's devoted service be indicated by a few extracts from her profitable talk, urging mutual sympathy and service among the thousands of Moody Institute women far and near, and their collective service to women at large? Four hundred and nineteen alumni sat at a fellowship table and afterward repaired to the Auditorium where testimonies to the life and influence of D. L. Moody were heard from Africa, Canada, China, India, Ireland, Japan, the Netherlands, Newfoundland, Labrador, Scotland, Sweden, Switzerland and England. Then how faces shone, and how the tears of joy flowed as through that immense audience rolled the familiar Moody and Sankey song,

"Whosoever will, whosoever will,
Send the proclamation over vale and hill,
'Tis a loving Father calls the wand'rer home;
Whosoever will may come."

In subsequent issues of the **MOODY BIBLE INSTITUTE MONTHLY** addresses of Drs. Keyser and Sprunt will appear.

HOW TO DOUBLE, TREBLE, QUADRUPE YOUR SUNDAY-SCHOOL!

Rev. Louis Entzminger, evangelist, the speaker in the first practical hour, was accorded the spontaneous laughter and continuous applause of his vast audience as with good-natured railery he exposed the inconsistencies of modern Sunday-school methods. By an improved system which he is pleased to call "red tape" he secures full, regular attendance at both Bible school and preaching service, and eventually the conversion of entire classes. This includes a canvass of the community which the church serves, careful selection of teachers pledged to pray and work for the salvation of every member of the class, and the co-operation of the pastor in correlating church and Bible school. By this system a 100 per cent student is the man, woman or child who regularly goes to Bible school, uses his own Bible, learns the lesson assigned and attend the preaching service. And a Bible school should embrace men, women and children.

This system has been used with gratifying success in the First Baptist Church of Fort Worth, Tex., in Toronto, Cleveland and other places, including the First Baptist Church of Minneapolis, which because of this success was forced to erect a new and larger edifice to accommodate the increased attendance.

Rev. W. B. Riley, D. D., pastor of the Minneapolis church, was absent from his pulpit during the two weeks' campaign which Mr. Entzminger directed at that

place, and upon his return the third Sunday he was forced, upon entering the church, to lay aside the sermon he had prepared for the select few who had constituted his morning congregation, and preach an evangelistic sermon adapted to the hundreds of young hearers crowding the church galleries and the strangers he had never before seen there. He was overwhelmed by the result when more than seventy young men and young women, boys and girls, responded to his invitation to accept Christ as their Saviour. And the work continues and increases when thus inaugurated.

Mr. Entzminger was refreshingly informal in his address, diverting in his illustrations, but incisive in his arraignment of the passivity of the average Christian which permits the young to drift away from the church, and of the "closing exercises" and dropt partitions, shutting them away from the preaching service. His clever illustration at this point of the psychological effect of the closing hymn which is sung in a vast majority of Sunday-schools, was the climax of his unique address. Singing monotonously,

"Our Sunday-school is over,
And we are going home,
Goodbye, goodbye, goodbye,"

he impressed many in the audience to believe his address was finished as he slowly left the platform. He returned, however, to summarize his statements in a last appeal.

1. A community canvass to discover the prospects (the unclaimed men, women and children).
2. A compelling invitation.
3. Trained teachers, pledged to the concentration of prayer and effort upon the salvation of each member of the class.
4. Co-operation of the pastor in making every Sunday a "decision day," instead of depending upon one annual effort.

The Missionary Day

And still there remains to be told the story of the missionary addresses, and the reaction of the great conference to the appeal of foreign missions. Rev. Harry L. Strachan, field director of the Latin America Evangelization Campaign, was in the conference several days, and his consuming zeal for the work committed to him, together with his story of the conditions, needs and opportunities in Latin America, made a mighty appeal.

Mr. and Mrs. Strachan have labored nearly a quarter of a century in South America—a continent cursed with a "baptized paganism for four centuries, gross and general immorality of the priesthood and mariolatry of the most debased character."

Fearing the light of the gospel the priests arouse among the ignorant masses a bitter prejudice against the gospel message as a corrupting heresy that will damn their souls; against the missionaries as foreign propagandists, preparing the way for occupation of their country by "Uncle Sam," and against the mission halls in particular.

After several years of almost fruitless effort Mr. Strachan decided to make use

of theatres, tents and native preachers, "soaked in prayer," to deliver the message. The crowds came—rowdy crowds, smoking great cigars and wearing their hats. At a "drunkard's meeting" in Colombia the ruffians came to disturb the meeting, but the missionary, going from his knees to the platform, caught their attention with a good story. Then he said, "Now gentlemen, it is our custom to remove our hats"—hats came off—"and not to smoke until after the meeting"—cigars were removed, and as an outcome of that one drunkard's meeting there was a great revival in which many were saved. One of the worst of the drunkards was converted and became an elder in the church, and through his testimony, his wife and entire family and relatives came to Christ. The masses who because of ignorance and prejudice would not go to the mission halls, are now being reached by thousands in the theaters and tents, on the plaza and at street corners.

Mr. Strachan has traveled through seventeen of the twenty Latin American republics inaugurating campaigns in capital cities and strategic centers, using the best type of native preachers of all denominations, and advertising adroitly by means of the daily newspapers and great signs on billboards, and still the movement sweeps on. Tickets are issued for admission to the meetings and great crowds often stand for hours in a waiting line anticipating the opening. Native workers are themselves amazed at the wondrous things God has wrought.

While attending this conference, Mr. Strachan received a cable message from Bishop Oldham, who is in charge of the Methodist Episcopal Church in Latin America, asking him to launch a similar campaign in Chile at once.

The heart-gripping stories of the unenlightened millions at our very doors made a powerful appeal, and when Mr. Strachan asked how many young people of the conference would be willing to go to South America if God so directed, hundreds arose. Then he asked how many of the older people present would contribute to the support of these young people when they entered upon such work and a large number responded.

On Friday the missionary interest was accentuated by the arrival of Dr. Paul Harrison, the "Apostle of the Desert," whose life in Arabia reads like "The Acts of the Apostles" in an "Arabian Nights" setting.

The Real Missionary Life

The readers of Dr. Harrison's address, which is published in this issue on page 373, will find in his message a picture of the man, humble, adaptable, self-forgetful,—a category of the essential characteristics of a successful missionary, and the picture, although Dr. Harrison was wholly unconscious of it, stood in flesh and blood before us. This successful physician, this cultured Christian gentleman, becoming an ignoramus for Christ, eating locusts for Christ; handling filthy, diseased, repulsive humanity with love; yearning over the souls of men in the bondage of cruel delusion; laying

down all that men hold dear for the love of Christ, whose sole motive was God, and his sole objective, men. He drew no seductive pictures of romance and adventure as inducement to missionary work; painted no high lights of prestige to be won nor career to be achieved—on the contrary, in the simplest words he showed the sacrifice and suffering, the memorable toil and relentless burdens of the missionary's life. Only the most humble and teachable could, by Dr. Harrison's test, qualify for such a ministry.

A Mighty Response

And yet—when Dr. Glover, director of the Institute's Missionary Course, emphasized the great need for missionaries in three great regions of the world, in Asia, Africa and South America, where untouched millions have never heard the name of Christ; and when Dr. Gray, under deep emotion, but without pressure or importunity asked of that great gathering how many would for Christ's sake, go forth to meet the needs of the uncivilized as God opened the way; slowly then, and deliberately, in pew and choir and gallery seat, young men and young women arose and joined those who had been standing at his request,—active missionaries, former missionaries, parents of missionaries, volunteers now under appointment, those applying for appointment, and all who had previously at this conference attested their willingness to serve in heathen lands. There they stood, some 600 or more, in the hush of that sacred hour, silent witnesses to the

compelling appeal of sacrificial service. The beauty of that scene and the exaltation cannot be described.

Many and varied were the influences which brought about this extraordinary spectacle; primarily, the unquestionable presence of God throughout the conference in its every aspect; next, perhaps the basic teaching which the conference had featured and which these young people had received in the Moody Bible Institute, and the character of the young people themselves, with their godly traditions for the most part.

But not the least of the contributing agencies which led to the sublime result was the missionary symposium in the afternoon of this climactic day, on which occasion Dr. Glover presided, with Mrs. Glover by his side. These two have devoted many years to actual missionary service in China. Supporting Dr. Glover in this meeting were Rev. E. L. McCreery, Associate Director of the Missionary Course, who is a veteran missionary of Egypt and the Egyptian Sudan, twelve children of missionaries who are now students in Moody Bible Institute, eighty student volunteers and fully twice that number of students who are definitely planning to go to the foreign field.

Besides these members of the Institute family the following missionaries sat upon the platform and made brief addresses, and the singular thing about these talks was their consensus of thankfulness for the privilege of thus serving God in hard places, and of a homesick yearning to return:

Miss Ruth A. Smith, China; Rev. I. S. Caldwell, Africa; Miss Helen M. Shaw, Persia; Miss R. Mable Francis, Japan; Mrs. Diefendorf, outgoing missionary to Japan; Rev. and Mrs. Frederick E. Holland, Africa; Miss Bertha A. Smith, Korea; Mrs. A. H. Reinhard, China; Miss Martha Wiley, China; Miss Bessie Baber, China; Miss Annie Grover, South Africa; Rev. F. A. Stenen, China; Mr. J. S. Ferguson, Nyasaland, Africa; Miss Mary B. Duncan, China; Rev. Peter Matson, China; Miss Edna Larson, China; Miss Edna Deahl, China; Miss Roschinsky, China; Mr. G. H. Alexander, India; Rev. and Mrs. C. L. Anderson, China; Dr. Paul Harrison, Arabia; Rev. Harry L. Strachan, Latin America; Rev. Henry W. Frost, home director of the China Inland Mission.

Mention should be made of the daily illustrated lecture, in charge of a different member of the Institute Faculty each day, on the Life of D. L. Moody; of the throngs which night after night were turned away from the Auditorium and addressed in the Lecture Room by distinguished visitors. Sometimes the special lecturer of the conference left the Auditorium platform only to repeat his address to a waiting audience. There were many other significant features of the week's program, but space forbids covering the full activities of such an event, or to mention by name all who materially contributed to its success. We can only say to those who would know all, "Come and see."

Words of Welcome

By Rev. James M. Gray, D. D.

MY DEAR brethren, I bid you a very cordial welcome to this Founder's Week Conference in the name of the Trustees, Faculty, Business Staff, and student body of the Moody Bible Institute, and in the name of our Lord. The passage of Holy Writ spread across the front of our organ expresses the spirit in which the conference gathers, the spirit in which it has been called together—"The wisdom that is from above is first pure, then peaceable." The Moody Bible Institute is always peaceable. It never enters into controversy for controversy's sake. It sympathizes most heartily with the doctrines classed as Fundamentalism, but its work is that of an educational institution simply, and it has no official connection with the Fundamentalist movement as such.

Fundamentalism, my brethren, is only another term for the evangelical faith of all the Christian centuries as expressed in the historic creeds of the church, and D. L. Moody, the founder of this Institute, stood always on the platform of that faith as expressed in those creeds. He

was a messenger of peace to all mankind, but he knew and testified that there could be no peace where the truth of God as found in the Bible is ignored, minimized, or denied.

Very recently it has been said by the advocates of Modernism that if D. L. Moody were now living he would be on the side of the liberal theology and not on the side of the Moody Bible Institute as it is today. In other words, that he would not now believe and teach what he always did believe and teach. But it seems to us that the extracts from D. L. Moody's sermons which you see spread around this auditorium and adorning it, are the best answers that the Moody Bible Institute can give to such a reflection upon his honored name.

I ask you to look at these extracts from his sermons:

"Souls are always saved in the church where the blood of Christ is preached."

"A man who has broken away from the great fundamentals is like a blasted tree in the desert."

"You would have a queer kind of

Bible if everybody cut out what he wanted to."

"A usurper has got this world now but Christ will have it soon."

If Modernism can get any comfort from this array of truth, then it is cordially welcome to it. This was the truth which Mr. Moody believed and preached. It was the truth on which he founded the Moody Bible Institute. It was the truth he left us when he died, and if he were to arise from the dead and stand on this platform tonight where he did stand on so many nights, he would find that the Moody Bible Institute, thank God, was just where he left it. And by the grace of God there we purpose to remain.

Now it is to strengthen us and you in that glorious faith that we have called this conference together again, and it is to contribute to that strengthening with the enlightening of our minds and the sanctifying of our hearts that our honored brother, Prof. J. Gresham Machen, of Princeton Theological Seminary, has come to address us, whom I now have the very great pleasure of presenting to you.

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Honesty and Freedom in the Christian Ministry

By Professor J. Gresham Machen, D. D., Princeton, N. J.

GALATIANS 1:1-5 "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead); and all the brethren which are with me, unto the churches of Galatia; Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

These words constitute the opening of one of the Pauline Epistles.

We know more about the letter-writing of antiquity than we did a few years ago; for in Egypt, where the dry air has prevented the destruction elsewhere at work, there have been discovered on ancient rubbish heaps and in the wrappings of mummies, great numbers of private letters coming from the age in which Paul lived.

These letters begin with a formula nearly as constant as our own "Dear Sir." It is "So and so to so and so, greeting."

But the strange thing is that Paul did not use this form. That is to say, even in the formal opening of the letters his Epistles are unique. Perhaps this may have some connection with the second word in the passage which we read, the word "apostle"; this letter is written by "Paul an apostle. . . . to the churches of Galatia."

It should never be forgotten that the Epistles of Paul are not ordinary letters but apostolic letters; they are very different from the letters which have been discovered on the Egyptian rubbish heaps, very different from these letters which were intended to be read once and then thrown away.

The Epistles, Real Letters

The Epistles of Paul are, indeed, real letters; they are addressed to actual people in view of particular circumstances. They are written, moreover, in no mere artificial language of books, but in the living language of Paul's day. But it is a great mistake to suppose that the Pauline Epistles are characterized by anything like cheapness or vulgarity. The dignity of the King James Version reproduces great passages, like the eighth chapter of Romans, for example, far more accurately than do the recent attempts to render the New Testament in the language of the modern street.

The strange thing is that these Epistles—even the most informal of them—are vastly different from the letters that have been discovered in Egypt; there is nothing among the papyrus letters which in the remotest degree resembles the Epistle to Philemon. The Epistles of Paul are no mere private communications, intended to be read once and then thrown away, but they are Epistles



Professor J. Gresham Machen, D. D.

written by an apostle for the edification of the Church of God.

Tolerance and Intolerance

Paul was an apostle because he had been entrusted with a message, and he was interested above everything else in getting the message straight.* He could it is true, be very tolerant about some things. A fine example of his tolerance is found in the Epistle to the Philippians. Some rival preachers were stirring up trouble for him in Rome. As long as he had been at liberty, they had been obliged to take a second place; but now that he was in prison their supremacy was undisturbed. They made the most of their opportunities; they were preaching Christ even of envy and strife; it was about as mean a piece of business as could well be conceived. But Paul was magnificently tolerant. "Notwithstanding, every way," he said, "whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." The way in which the preaching was carried on was abominably wrong, but the thing that was being preached was true, and Paul was interested above all else in the content of the message.

In Galatia, also, there were rival teachers, but Paul had no tolerance for them. And why? The reason is perfectly plain. Paul's opposition was not due to personalities; his opposition, he tells us, would have been exactly the same if the rival teachers had all been angels from heaven. He was opposed to them because the thing that they were saying was not true.

And yet the difference between Paul and those Judaizers would have seemed to many modern leaders of the church to be a mere theological subtlety. The Judaizers agreed with Paul about many things; they agreed that Jesus was the Jewish Messiah; they agreed that His body had emerged from the tomb after His crucifixion; they had no objection whatever to Paul's conception of Jesus as a heavenly person seated on the throne of all being. And they agreed with Paul in holding that one must be-

* See *Christianity and Liberalism*, by the Author, pages 21-25.

lieve in Christ if he is to be saved. Only they held that in order to be saved one must also keep the law. Yet Paul also did not deny that the believer keeps the law of God in its deepest import.

So the Judaizers differed from Paul only with regard to the logical (not even the temporal) order of three steps: the Judaizers said that a man (1) believes in Christ, (2) keeps the law the best he can, and then (3) is saved; Paul said that a man (1) believes in Christ, then (2) is saved, and then (3) as a fruit of his salvation necessarily keeps God's law.

Some men in the modern church would have dismissed the whole question as a mere theological subtlety. Think what a glorious cleaning-up of those corrupt Gentile cities it would have meant if in them the Judaizers had succeeded in establishing the keeping of the Mosaic law, even including the unfortunate ceremonial requirements! Brigadier General Butler's clean-up in Philadelphia would have been nothing to it! Surely, it will be said, Paul ought to have made common cause with such men; surely he ought to have overlooked small theological differences in the interests of righteousness and in the interests of the unity of the Church!

No Tolerance for Falsehood

As a matter of fact, however, what Paul said was, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Paul was interested, not in the truth of the gospel for the sake of the unity of the church, but in the unity of the church for the sake of the truth of the gospel. He was interested primarily in the truth of the message, and it never occurred to him that a message might be true for one man or for one generation and not for another; the intellectual and spiritual blight of pragmatism had never seized upon his soul. He saw clearly that despite superficial similarities, the religion of the Judaizers was an entirely different religion from the religion of Christ; it was a religion of merit as over against a religion of grace.

If Christ gives us only part of our salvation, so that there is a gap which we have to bridge by our own good works, then we can never be sure that we are saved. We start to wondering whether our goodness is sufficient even to bridge that gap; the old miserable balancing of good and evil in our lives begins again, we again open an account with God, and the truly awakened conscience sees that we are undone.

Christ, Paul saw clearly, does everything or nothing; to trust Him for part and not to trust Him for the whole is not to trust Him at all; those who would listen to the Judaizers would have fallen from grace.

And Paul was absolutely right. It was the very basis of the Christian religion which was at stake.

*"Just as I am, without one plea,
But that thy blood was shed for me"*

—that was what Paul was contending for in Galatia. That hymn would never have been written if the Judaizers had won; and without the thing that that hymn represents there is no Christianity today.

Thus Paul was tolerant about methods of work, and intolerant (if the word be rightly understood) about matters of doctrine. He would be tolerant about the way in which the message was proclaimed, but he insisted that the message itself should be true.

Paul would have had no sympathy with those who at the last Presbyterian Assembly professed to believe in the Bible and yet voted for the denial of the Bible in the First Presbyterian Church of New York. He would have had no sympathy with those who stood against Christ because they did not like the "spirit" of some of those who stood for Him.

Tolerance in Paul was just the opposite of tolerance in the modern church. Paul was intolerant about matters of doctrine and tolerant about methods of work. The modern church is tolerant about matters of doctrine but intolerant about methods of work.

And I venture to think that Paul was right. I venture to think that we ought to be very tolerant about methods of work but exceedingly careful about the content of our message.

The Right Kind of Tolerance

It is important, indeed, that in what we are now saying we should not be misunderstood. I do not mean that we are returning to the ancient intolerance of the Church of Rome.** The charge that we are doing so is a libel constantly brought forward by those who have not given themselves the slightest trouble to understand the point of view of those against whom they are launching so bitter an attack.

What is constantly ignored is that in this controversy we are dealing with purely voluntary organizations. We believe with all our hearts in tolerance on the part of an involuntary organization like the State. We are opposed with all our might and main to attacks upon civil and religious liberty like that which is made in the Oregon law which requires that all children shall be taken forcibly from their parents and forced to attend monopolistic public schools. We are opposed with all the strength that is in us to the dangerous Towner-Sterling bill in Congress which has as its ultimate tendency (whatever temporary safeguards there may be) the establishment of a unity of education under central control which is one of the most awful calamities into which any nation can fall. We are opposed to the state licensing of teachers, in accordance with the abominable Lusk laws in the State of New York now happily repealed. We wel-

comed with a new rush of hope in the future of America the decision of the United States Supreme Court setting aside the laws in Nebraska and other states preventing the study of languages other than English in public and private schools. We are devoted to the freedom of speech and of the press with all our souls, and we think that that freedom ought to be preserved no matter what dangers the preservation of it may involve.

But the church is a purely voluntary organization, and it is therefore absolutely no interference with liberty for it to be true to the purpose which is plainly set forth in its constitution.

No man is forced to be a minister in the Presbyterian Church (if I may take as an example the church to which I belong). If he does not agree with the creed of that church he is perfectly free to enter into a non-creedal church like the Unitarian or to form a new organization of his own.

Where Preachers Should Be Free

I believe with all my heart in the freedom of the preacher, and I can imagine no more miserable and degrading existence than that of speaking from a platform where one is not allowed to speak his full mind.

That is why the recent report just submitted to the Presbytery of New York regarding the First Presbyterian Church of that city seems to me to stand on deplorably low moral ground. In that report the special preacher in the First Presbyterian Church is rebuked for the form of a sermon called, "Can the Fundamentalists Win?" and for the provocative title; and it is intimated that the preacher will be more discreet in the future.

No one who really knows the preacher in question can doubt what that means. It means that Dr. Fosdick is to avoid presenting the negative side of his views sharply and clearly, and is to continue to clothe a thorough-going agnosticism in the terminology of the Christian religion. It is, I think, a degrading proposal.

Far from being the worst sermon which has been preached in the First Presbyterian Church of New York, the sermon "Can the Fundamentalists Win?" was perhaps the best. It came nearer than any other to presenting the real views of its author in language which the plain man could understand.

But a frankness even more thorough-going than that partial lapse into honesty, ought to be a matter of course; a preacher ought above everything else to seek a pulpit or a platform where without reservation and without a double use of language he can speak his full mind.

The present speaker, to take a very humble example, could not find that freedom in a church where so-called "controversial" matters were banned. I could not find freedom where in the present time of conflict I should be prevented, out of deference to the agnostic Modernism of the day, from witnessing for Christ. And I can imagine no more degrading thing than such relinquishment of freedom.

Preaching is the most degrading of occupations unless the preacher stands in a pulpit where he can speak his full mind. Let every preacher seek such a pulpit.

That is our simple program for the perplexities of the present day. Let the man who stands firmly for the authority of the Bible as the Word of God, and for the great "reformed" system of doctrine as the system taught in the Bible become a minister in the Presbyterian church. Let the man who believes that Christianity is simply a way of life and that doctrine is the necessarily changing expression of religious experience enter into the Unitarian church where he would be perfectly at home, or else found some new organization of his own.

Where Preachers Should Be Honest

But above all things let there be honesty. What good is it to gain the whole world, what good is it to have fine large churches to preach in and admiring crowds, if the whole life is founded upon a lie?

Possibly honesty may involve some sacrifices. It would certainly mean the abandonment of the fruits of a long period of equivocation and deceit. It would certainly mean the failure of anti-Christian propagandists to gain control, by the concealment of their real views and by the use of traditional terminology, of the existing Christian church organizations. But we venture to think that honesty would be better in the long run.

At any rate, there are some of us who are going to fight for honesty with all our might. There are some of us who still believe that a man has no right to "interpret" a pledge to mean the exact opposite of what it says. There are some of us who still believe that a witness ought to tell the truth.

We are contending for two things—one just as much as the other. And those two things are freedom and honesty—the freedom of a man to choose the platform upon which he will stand, and the honesty which obligates him to speak his full mind.

Apparently we have entered upon a digression from the Epistle to the Galatians. But we have not digressed so far as might appear. A man who contends for freedom and for honesty is not so very far from Paul.

Paul had a message which he held to be true, and for it he was willing to contend with all his soul. It is significant that the first word in the Epistle to the Galatians, after the bare name and title of the author, is "not." That word indicates the character of the Epistle; the letter is a polemic from beginning to end; it is a fighting epistle if there ever was one.

Where Preachers Should Be Brave

Many persons at the present time are afraid of polemics. Let us avoid controversy, it is urged, and preach the "simple gospel." Persons who talk in that way are quite unfaithful to the New Testament. Did you ever observe what a very large part of the New Testament is directed against false views? The

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**See *Christianity and Liberalism*, pages 159-180.

Epistle to the Galatians is polemic throughout, and so are great sections of the other Epistles of Paul. The hymn to Christian love in the thirteenth chapter of First Corinthians which some Christians read today to excuse themselves when they have just denied their Lord, is polemic. It was called forth by the false use which the Corinthian Christians were making of the spiritual gifts. A large part of the most gracious teaching of Jesus is polemic. Jesus set His kind of righteousness over against the righteousness of the scribes and Pharisees. The truth is, it is quite impossible to say what a thing is without saying what it is not. All definition proceeds by way of exclusion. Black letters cannot be read on a black board, there must be contrast if there is to be clearness.

The principle is illustrated to the full in the situation of the present day. What is this "simple gospel," which is supposed to be presented by those who will not engage in controversy? I defy anybody to say. It is certainly one of the most subtle and intangible things ever seen; even its own advocates are apt to become irritated if you ask them to tell you in simple language exactly what it is.

Very different is the gospel of the Lord Jesus Christ. It is abundantly plain. But when it runs counter to the pride of men, and if you are going to be an adherent of it you must fight.

The weapons of your warfare, it is true, must be spiritual weapons. In advocating polemics, I am not advocating persecution, or base personalities, or the desire to get the better of an opponent in an argument or the substitution of vituperation for argument. These things involve deadly weakness; we ought to avoid them as we should avoid a plague. The kind of polemic about which I am speaking is a polemic that springs from love—love even for our opponents in the debate. It is a polemic in which a man is compelled to engage when he rises from his knees. It is a polemic which springs from an earnest devotion to truth.

Such was the polemic of Paul. The "not," which is the third word of the Epistle, is, it is true, directed against those who denied Paul's own apostolic authority. But Paul defended his apostolic authority, and indeed it had been given to him in the first place, for the sake of the gospel. The polemic of Paul is due always to devotion to the objective truth of the gospel message. The apostle regarded himself not as an orator or as the originator of a "program," but as a witness.

A Witness Should Tell the Truth

Now I hold that it is important for a witness to tell the truth. I know that that is very old-fashioned, and I know it is very dangerous to be regarded as old-fashioned just now, but I am afraid I must stick to it all the same.

When a witness takes his seat on the witness stand, it does not seem to me to make much difference *how* he delivers his testimony or whether his sentences are nicely turned; the important thing is that

he should tell the truth, the whole truth, and nothing but the truth. And I do not believe that he has a right to "interpret" his oath in one way and let the judge and jury think that he is interpreting it in another way. He certainly has no right to interpret the oath as he pleases, but the only honest interpretation is in accordance with the plain meaning of the words.

So it is exactly with creeds and ordination pledges; I do not believe that homely honesty ought to be left behind at the door of the church. I do not believe that a man ought to say, in repeating the Apostles' Creed, that "the third day He rose again from the dead" and interpret that to mean, "The third day He did *not* rise again from the dead."

The recent Modernist pronouncement signed by one hundred and fifty ministers in the Presbyterian Church advocates liberty of interpretation. Now I do not deny that honest differences of opinion about the interpretation of the Bible or of other documents may exist. But if there were not some limits to such leeway, all speech would become entirely useless: for if everything that I say can be "interpreted" to mean its exact opposite, what is the use of saying anything at all? And to say, as this Modernist "Affirmation" says, that such plain questions as the question whether Jesus was born without human father or whether His body emerged from the tomb are questions of "interpretation" which the New Testament leaves open, is absurd. Any man of common sense can see that these are not questions of interpretation but questions of fact. The New Testament affirms in the plainest possible way the virgin birth and the bodily resurrection of our Lord.

If you reject these things you are not rejecting an interpretation of the New Testament, but you are rejecting the New Testament itself; you are simply holding that the New Testament is wrong. If you said so, no doubt you would lose votes in the General Assembly of the church, and you might have lost the signatures of some Christian men who were led to sign the "Affirmation" as it is. You would have lost votes and signatures, but you would have kept honesty intact. And I venture to think that in the long run honesty is worth more than votes.

Splitting the Church?

But people say that if we insist upon that we shall split the church. These theological questions, it is said, ought to be discussed quietly among brethren, and not be allowed to disturb the rank and file. But of course that simply begs the issue.

The question is just whether the advocates of agnostic Modernism are "brethren" or not. I, for my part, do not think that they are. They are fellow-citizens; they are human beings with immortal souls, whom we ought to love and try to win for Christ; but "brethren" in the Christian sense they certainly are not. On the contrary they are what Paul calls

"false brethren privily bought in." And the first step toward the unity of the church is the exclusion of these men from its teaching ministry. They have introduced a wedge into the mighty structure; allow that wedge to remain and there will be a "split" indeed. The way to save the building is to remove the disruptive elements. And it is that work upon which Christian men are now engaged. It is high time; the work ought to have been undertaken many years ago. But by God's favor there may yet be time.

We are working then, not for the disruption but for the unity of the church. And we do not believe that the church can be founded upon the pitiful reduced Jesus of modern naturalistic reconstruction, but that it can only be founded upon the Lord of glory presented in the Word of God. The church's one foundation, we believe is Jesus Christ her Lord.

Modernism Is Naturalism

The truth is that two mutually exclusive religions are contending for the control of the corporate witness of the existing ecclesiastical bodies. One is the naturalistic or agnostic Modernism represented by Dr. Fosdick and by many ministers in all or almost all of the churches. The other is the great redemptive religion, founded upon certain supernatural events in the first century of our era, which is called Christianity. A mighty conflict is on between the two.

Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today. There are three possible attitudes which you may take in the present conflict. In the first place, you may stand for Christ. That is best. In the second place, you may stand for anti-Christian Modernism. That is next best. In the third place, you may be neutral. That is perhaps worst of all. The worst sin today is to say that you agree with the Christian faith and believe in the Bible, but then say that you receive into your teaching ministry and make common cause with those who deny the basic facts of Christianity, like the virgin birth and bodily resurrection of our Lord. Never was it more obviously true that he that is not with Christ is against Him.

On which side will you stand? Have you the courage to stand on the side of Christ? No doubt you will have to endure hardship and reviling. But I do not think that you need to fear. There may come a time, and it may come sooner than we suppose, when the gospel will again, by the power of the Holy Spirit, be brought to light, and the world, now in bondage, will again be set free.

We anticipate selling out this issue of the Moody Bible Institute Monthly very early. If you want extra copies (20 cents each) order immediately.

Rural Evangelism—Its Nature and Needs

By Rev. William W. Johnstone, D. D., District Superintendent, American Sunday School Union, Chicago, Ill.

WHY distinguish "rural" from other kinds of evangelism? Because in method it must be adapted to country people and conditions.

In recent years much has been said and written about rural life problems of all sorts, and books on the subject are numerous and of varying value. Some seem to have been written to sustain previously conceived theories such as that the country is over-churched, or that country communities and residents can be cared for by village, town, and city churches. One might get the impression that such writers have not always been careful to recognize the importance to national and ecclesiastical life of people born and reared in the country, or that there has been over-emphasis upon urban life and institutions. The acknowledged fact is that were it not for the men and women who came from country homes, both Church and State would have been sadly lacking in leaders in the past, and in the days to come both will be hard pressed to find the leaders they must have unless the rural American home is more fairly recognized, honored, and evangelized.

I have no theory to sustain, but representing one of the oldest American institutions, one that was established for the evangelization of rural neighborhoods, and which has consistently carried on its work for more than a hundred years, going out into the highways and byways and neglected portions of the country in almost every part of continental United States, representing, I say, such an organization, I shall use in this address for the most part only such material as has been gathered and supplied by our missionaries in the course of their regular work.

Since we find such striking agreement in the reports they send to us from all parts of the nation as to conditions in rural America, we may safely conclude that in such parts of the country as they have not mentioned, conditions will be not far different.

D. L. Moody and the American Sunday School Union

I am more than glad on this occasion to speak upon a phase of Christian work which I know to be dear to all who are connected with this great institution, the birth of whose founder is now being celebrated. And more particularly so because Mr. D. L. Moody was vitally interested in the work of the American Sunday School Union and for many years was an intimate friend and co-worker with that other honored Christian general, Frederick G. Ensign, who for a generation directed the work of the American Sunday School Union in all the west and northwest.

When Mr. Moody was in need of a



Rev. William W. Johnstone, D. D.

manager for the financial campaign to raise funds with which to establish this Institute that bears his name, he called upon Mr. Ensign, who assumed that leadership and who personally raised a very large portion of the needed money without in any way slighting his own work for the American Sunday School Union. There is therefore, and should be, a close tie that binds us together in Christian love and service.

Moreover, many graduates and former students of this school have been and some still are missionaries of the society which I have the honor to represent, and we hope that in days to come we may have many more from within these walls who shall go out into neglected rural neighborhoods as missionaries of Jesus Christ under the direction of this old society which has always been absolutely loyal to our Lord and Saviour Jesus Christ and to the inspired Word of God as the sword of the Spirit which it wields valiantly for the destruction of all unrighteousness and the establishment of the kingdom.

To save time and repetition I shall mention the results of our work in connection with the various illustrations of the need for such work rather than to make what might be a more logical but more tedious division of the matter of the address.

Need for the Work

That all may understand that there is need, yes, crying need for such work as this society is doing, in spite of anything that has been said or published to the effect that rural America is over-churched, let me cite to you actual conditions as reported by our missionaries. I shall refer to two classes of communities, the unchurched, that is, small and remote settlements where there never has been a church or regular religious service; and secondly, the community of the abandoned church, or where there once was a church which for one or more reasons has given up the field.

It is true beyond all question that many a village and small town or city is over-churched. It can hardly be anything short of a scandal that in a town

of 2,500 there may be found a dozen or more churches competing with each other and all equally neglecting the great opportunity that lies just outside in the adjoining open country. Or, that in many a village two or three weak churches that have a name to live are yet dead in reality and none can support a pastor or have any but infrequent services.

Our Minister Doesn't Know the People

It has been repeatedly shown by careful surveys that without pastoral calling and community work the service of a minister is far from effective. Many country churches and neighborhoods see nothing of a minister except in the pulpit at the time of his too infrequent preaching days.

In an Ohio community where the church still tries to function there had been no parish work in five years, one home had not received a pastoral call in 12 years, another in 19 years, and a third in 25 years. A too common testimony is, "Our minister doesn't know the people of this community."

A justifiable inference is that the perpetuation of many a weak denominational rural effort is due chiefly to official influence rather than to the desires of the people.

Morse and Brunner show in their recent book that only one-fifth of the rural population attends any church; that two-fifths of the rural churches are standing still or losing ground; that seven of every ten have only a small fraction of a minister's time; that one-third of the rural ministers must have other occupations than the ministry to secure adequate support; that one-fourth of the rural churches have no Sunday-schools; that one-fifth of them receive missionary aid, and of these aided churches a large proportion are in direct competition with other subsidized or aided churches.

President Butterfield well says, "Farmers need their own institutions. Otherwise they become merely the fringe of urban groups. It is a mistake to think that because of hard roads and the automobile they will desert the country church for the one in village, town, or city. A few do but not many. If all did it would mean the complete disappearance of the country church and therefore of country leadership. It is all but impossible for the urban institutions to serve the country-side. There should be close co-operation between town and country, but rural people cannot be served nor directed satisfactorily by the urban minister."

Unchurched Communities

A missionary in one of our southwestern states says, "I organized a Sun-

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day-school at M—— school house in a very needy community. For years there had been no effective gospel work there. There was a dominant spirit of strife and back-biting. The school went on with rather indifferent success until I was able to hold some meetings. In two weeks there were 41 professions and no one came forward for prayer who did not testify to having found salvation. That was three years ago and the Sunday-school is still doing good work and they maintain a weekly prayer meeting."

The same man says of another place, "I organized a Sunday-school at P— C— school house three years ago. It was one of the most needy communities I ever visited. They had had no religious services for years. Ignorance and wickedness went hand in hand. The next winter I held some meetings there assisted by a brother minister. There were about 20 conversions, a church was organized, a prayer meeting established, a young people's society organized, and regular preaching services provided for. The community was revolutionized morally and religiously and it all began with the organization of the union Sunday-school."

Buried "Pap" Out Back of the Barn

From Pennsylvania: "Scattered over this part of Pennsylvania are men, women and children who rarely if ever attend religious meetings. Many of them are unable to read and write, and in many cases have never had a visit from a minister. They know little or nothing of the way of salvation. This is because they are out in the mountains far from churches. Some of them grow up, die and are buried without even a funeral service. I called at one place back in the mountains and the woman said, 'When Pap died we couldn't get a preacher so we buried him out back of the barn.'

"At another home I learned that in 31 years they had just one call from a minister. I organized a Sunday-school there and in the meetings held in connection with it 74 of these people professed conversion. Many of these neighborhoods suffer much at the hands of what are called 'local preachers,' whose chief theme is the ordinances of the particular sect rather than Christ and Him crucified. The quarrels and divisions in such places can be healed only by non-sectarian evangelism such as that of the American Sunday School Union.

"In one home I sold two little books. One of them a collection of hymns bound up with the New Testament, and the other, Bible verses for every day in the year. At a later visit the woman met me at the door saying, 'Do you know what those books did? They were the means of me and my son being converted. I am 52 years old and we had never accepted Christ before!' How long might they have remained unsaved if I had not taken those books to them?

Who Is "Christ?"

"Within sight of the church steeples of a town of several thousand I visited a home and asked the mother, who appeared to be a Russian, to come to Sunday-school. She said, 'What do you do in Sunday-school?' I explained and she then asked, 'Who is Christ?' I told her He is God's Son who died for sin. She seemed puzzled and then asked, 'I also have a grown son; would he be a Christ?' She used good English, had our education, our ways, conveniences, liberty, all we could give her for the body. Why had not some one told her about Christ?"

Such people present in this land in far greater numbers than many suspect are a real menace to the future of our institutions and can be saved from their lost condition only by having the Word taken to them where they are, for they do not know their need of it, nor if conscious of the need how to find the remedy, and so will not go in search of it. The Master's parable in which the servants were bidden to go out into the highways and hedges and compel them to come in literally and exactly applies to the present time in our own land.

From Upper Michigan: "'Dear Mr. C—: Could you come to our district and help us? We have six families here and no religious services. There is a dance every Saturday night at the school house which lasts till Sunday morning and moonshine flows freely. Such was the message to the missionary.' Those families are isolated and no Christian worker had been their way in years. I visited the homes, conducted a service in the school house and organized a Sunday-school. The dancing stopped and there is now a Bible in every home."

"'You Can't Do Anything Here, Mister'"

we are all at the outs with each other.' These were the words that greeted me while visiting the homes in an out-of-the-way place while trying to organize a Sunday-school. The gospel healed the old sores and bound these families together in Christian unity. There were nine families. I held a few meetings, God blessed the Word, and one big fellow who at one time had been a professing Christian said, 'Neighbors and friends, we cannot go on here as we have been doing. Our children are following our steps in the way that leads to ruin. I want to say to you that I want you to forgive me if I have wronged any of you. I have nine children. I want to go straight myself and I want them to go with me and now I make a complete surrender to Christ.' We had an old time revival, hard feelings melted away under the power of the gospel, and a Sunday-school was organized with the big fellow as superintendent.

"The churches up here are not doing any missionary work in rural districts. The missionaries of the American Sunday School Union seem to meet the peculiar needs of these people."

The Pacific Northwest

On making a survey of the field of one of our Oregon missionaries we found conditions as follows: In Linn County he found 118 school districts with public schools, 88 of which had no Sunday-

school or gospel service of any kind. In that county 62 per cent of the children of school age are not enrolled in any Sunday-school. Large numbers of them live in the country. In Benton County 58 per cent of the country school districts were without Sunday-school or Christian services of any kind. The same is true of almost every other county in the Pacific Northwest. From our work in the three counties of this field in twelve years we take the following figures: Gospel care given to 50 unchurched communities; 900 conversions, four young men in the ministry, three men as Sunday-school missionaries and in our work, one girl a missionary in South Africa, another in China, one more ready to sail for China, a young man in the South Sea Islands, a girl in the faculty of a Bible training school, two officers in the Salvation Army, and last year 23 young people in Christian academies and colleges, several of them looking forward to Christian work.

Another man of this Lakes District says, "I found a community made up of folks of several different denominations, poor people for the most part, but hungry for the Word. They were unable to pay for an evangelist, but as my support was provided for I was able to go to them, visit the people in their homes, read the Bible and pray with them, and then hold a meeting where twelve knelt and prayed for salvation. There is now in that community a union Sunday-school with a regular attendance of 35, a prayer meeting, and occasional preaching services. Pastors had tried to work in the place at different times, going out from town but could do little because of denominational differences. I have also just visited a neighborhood that was a few years ago noted for its desecration of the Sabbath and all that goes with it, while today as the result of the faithful and fearless preaching of a former missionary, there is a blessed Christian atmosphere. They have a Sunday-school of 50 and a prayer meeting well attended. The Bible is read and honored in most of the homes and Christian parents are now living in the little place in preference to going elsewhere just so their children may have Christian influence in their lives."

Abandoned Churches

There are many rural parishes all over the country that have been deserted by the denominations that once served them, in many instances leaving the building utterly abandoned with none to care for it or whether it ever again housed a worshipping congregation. It is true that changed and changing conditions have sometimes made this inevitable. Duplication of effort by reason of sectarian differences or rivalry may be held responsible for certain cases, when like Eugene Field's ginger-bread dog and calico cat they simply devoured each other. But even in the days of the strength of rural churches there were large areas untouched by such churches, and now there are vastly larger areas and much more numerous communities that are utterly without church privi-

leges by reason of the total disappearance of rural churches that once served the field. It is true that here and there a strong and active country church may still be found that is doing excellent work. It may have outlived all rivals in its vicinity, or it may not have had such rivals near enough to interfere with it, and by reason of inherent strength and community stability it has been able to continue.

I believe Brunner is quite right when he says that few denominations systematically and formally close out their declining churches when they can no longer survive and deliver their membership over to some other living congregation. Therefore a very large proportion of such members are lost to organized Christian work. Too often service to an unserved community is rather an insignificant factor in home mission policy, the chief motive apparently being to provide a particular type of religious organization and service irrespective of possible competition and division.

In many of these abandoned fields and buildings our missionaries have been able to organize union Sunday-schools and frequently the Sunday-school has been followed by the re-establishment of regular church services and activities either under direction of the original denomination that held the field, or some other one that can now better care for it. Sometimes it becomes an independent church.

From as new a state as Oklahoma one of our missionaries writes: "The denominations are doing but little in cultivating the rural districts in this part of the state. Fifteen and twenty years ago there was a goodly number of prosperous churches located in the country, but the greater portion of them have been abandoned. The automobile has centered much of the trade in larger towns to the disadvantage and injury of smaller places, which consequently are not as prosperous as they were a few years ago. Churches in such places suffer too, and many have been abandoned. This increases the work for our men. In one place not far from Guthrie there were a few years ago two good churches. The town went down and both were abandoned. Our missionary organized a union Sunday-school, a revival followed, a church was organized and they now have regular services. A young man from there is now in a Bible training school preparing for Christian work."

People of Illinois, the proud Prairie State, the banner Sunday-school county of our own state has nine abandoned churches outside of towns and villages, and more than half of the rural churches of this county have no services except for an occasional funeral. Neither are there as many Sunday-schools in the county as there were ten years ago. Except for a few scattered active Christians who go from their country homes to attend church in towns, the country people are not going to church anywhere and coun-

try communities are more neglected than ever they were.

A Remarkable Transformation

In one such deserted church building the missionary organized a union Sunday-school which struggled along until he was able to develop leadership from its members. The school then bought the old church and has made of it not only its home but a real community center. Under the direction of the missionary, training classes have developed efficient workers, some of whom are looking forward to a life of service for the Master. In this school are Presbyterians, Primitive Baptists, Southern Baptists, Lutherans, and Disciples. It contributes regularly to several benevolences and assists in local improvements and charities. When a farmer's home burned last fall the Sunday-school came to the relief of his family with all sorts of provisions, for he had no insurance. He had been an opponent of the union Sunday-school and had not permitted his children to attend, but his misfortune opened his eyes. This is the kind of work we are doing in many places.

In the "Thumb" of Michigan

One may drive along the shores of Lake Huron and Saginaw Bay and find church after church closed and succeeded by a dance hall or some other kind of pleasure-seeking resort, our missionary tells us. He says, "Some of these churches are twelve or fifteen miles from the lake shore but have been affected by its attractions. Nearly all of these churches have been closed within the last five years. On the other hand many small towns are much over-churched, while thousands of people living in rural neighborhoods are deprived of religious services of any kind. No wonder Sabbath desecration is increasing alarmingly. The hopeful feature is that these neglected people enjoy hearing the gospel preached and will respond when they have opportunity. I held a meeting with a group of six of my Sunday-schools participating. The tent we used would seat more than 200 people and it was more than full both morning and afternoon. As a result of this meeting 30 young people accepted Christ, two of whom are now at Moody Bible Institute to prepare for Christian service. Seven or eight heads of families took a stand for God for the first time. How can rural people hear without a preacher? Rural evangelism is the greatest need of the hour."

From Kansas comes the report in regard to rural denominational activity. "The denominations are fast withdrawing from the country and closing their churches. At least one-half of the rural churches on my field have been abandoned in the last twenty years. There is a growing feeling among the denominations that it is better to close all their country work and draw their people to towns and cities. To my mind this is extremely impracticable. On the other hand I have seen some remarkable instances where whole communities were

turned to God by the efforts of a Sunday-school missionary. One is that of C—H—, a wrangling, jangling neighborhood where it seemed at first impossible to do anything. But the fighting neighbors have joined hand and heart to maintain a union Sunday-school that has had an average attendance of 67 during its first year. One of the worst fighters in the community was 56 years old when converted. He had whipped many others but had never been whipped. He is the superintendent of the Sunday-school."

Where the "Cults" Thrive

Such neglected communities are fertile soil for the growth of all sorts of fanatical and heretical cults such as Eddyism, Russellism, Mormonism, Holy Rollerism, etc. There is but one way to save these people and that is to take the gospel to them where they are by means of the Sunday-school, the printed page, and the house to house visits of the missionary.

President Butterfield well says that the task of the rural church is to mobilize all the forces for the christianization of the country. Except in rare instances rural churches are not ready nor prepared to do this, and often go down in defeat before the task for the very reasons we have already pointed out, namely, sectarian rivalries, isolation within denominations, too much emphasis on dogma instead of co-operation in essentials for real results under the Christian ideal. When the church fails to evangelize its own community it fails in its duty to rural civilization.

While urban population exceeds rural there are two and a half millions more children in villages and open country than in towns and cities. Therefore the greater part of the rising generation will receive its religious training in the country and if we may judge by the past this means that a majority of our future leaders will be country trained. What sort of training will they get?

Appeal to Christian Young People

Let me urge you young people who are preparing for Christian work to think most seriously of this matter and of this field as one in which you can well serve the Lord. We have said much about the agency of the United States in evangelizing the rest of the world but if the salt has lost its savor wherewith shall it be salted?

A careful investigation by some of the stronger denominations reveals the fact that 75 per cent of church members become such before the age of 21 years, 4 months and 22 days, and of these by far the larger number come into the Christian life between the ages of 12 and 16.

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J. H. Ralston

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BARING GOULD DIES

Rev. Sabine Baring Gould, English novelist, theologian and author of "Onward Christian Soldiers" and other noted hymns, died at Lew Trenchard, England, January 2.

AN UNDERNOURISHMENT VICTIM

A correspondent writes of a nine weeks illness of Fr. Hermann, sometimes spoken of as the D. L. Moody of Germany, with the express opinion that the "contributing, if not the main, cause being undernourishment."

A DANGEROUS PUBLICATION (?)

"The field of controlled journalism contains no more dangerous publication than *The Literary Digest*. Its pretense of candor and impartiality is carried out with enough cleverness that honest and unsuspecting people in general do not suspect and are reluctant to believe that its slavery to Rome is total and unmitigated. By that policy it worms its way into many public schools to warp and poison the plastic mind of boys and girls in the interest of political Romanism."—*The Protestant*, quoted in the *Word and Way*, November 22, 1923.

PROFESSOR MACHEN'S CHRISTIANITY AND LIBERALISM

Professor J. Gresham Machen, of Princeton Theological Seminary, whose *Origin of Paul's Religion* at once put him in the very front rank of broadest and richest scholarship defending the historic faith, puts good Christians under even greater obligations by his new book, *Christianity and Liberalism*. It is an exhaustive survey of the life and death struggle in the church today. He shows that Liberalism is not a new phase of Christianity, but is really an entirely new religion which denies the supernatural and changes the whole program of Christ. Its evil effects already are disastrous in colleges and in mission fields. No compromise with it is possible, for it demands the absolute surrender of all that the gospel holds precious.

—*Eastern Methodist*.

THEODORE HAARBECK DIES

Another great leader among the evangelicals in Germany is called to his reward.

Dr. Theodore Haarbeck, for many years the director and president of the Christian Workers Training School in Bonn, known as the Johanneum, died on December 3, at 78 years of age. The Johanneum in Bonn on the Rhine and the training school at St. Chrischona in

March, 1924

Switzerland, have given to the evangelical forces not only in Germany itself but to the whole continent of Europe and the foreign mission fields, many well trained, Spirit-filled leaders. Dr. Haarbeck was not only an outstanding Bible teacher, but also a prolific writer whose books have contributed much to the spiritual life of the German-speaking people.

Dr. Haarbeck had been for some years the moderator of the evangelistic movement in Germany.

"DIVINE HEALING" IN VANCOUVER AND CALGARY

Within the past few days, the reports of the committees appointed in Vancouver and Calgary to investigate the reported healings during the campaigns of Mr. C. S. Price, have appeared in the newspapers. The net result of the findings of these impartial and disinterested committees is practically nil as to the bona-fide healings of organic diseases, whatever may be said to the contrary by those who are obsessed by the idea that they are cured. The Vancouver report states that many of those who were anointed for healing are very much worse; and of the 850 cases investigated, 89 have died since the meetings there. To be sure many have "been helped." It would be miraculous, if those who submitted to such well-meant hypnotic suggestion, did not receive some benefit. But there is nothing new or novel about the benefits of such treatment. Most medical men and ministers, not to speak of many who

are neither, are aware of the power of mind over matter. We never wavered in our conviction that this healing orgy was not of God, and we have the assurance after the publication of these reports, that we are vindicated in the stand which we took from the beginning.—From *Bulletin of Crescent Heights Baptist Church*, Calgary.

A MISSIONARY FUNDAMENTALIST

Rev. George W. Fulton, a Presbyterian missionary at Osaka, Japan, and for a time acting general secretary of the Presbyterian Board of Foreign Missions in New York City, recently wrote in this way to his son:

"I know it is natural for young and inexperienced people to like that which is free and easy, and to chafe under that which appears to be a yoke either to their belief or conduct. But the things that are free and easy after all do not get us anywhere. * * * Faith has to be concrete and definite to be of any value. Let it be hazy and it loses all its authority over life. We want a belief that is clear and positive, and which commands the conscience and the heart—and the will.

"The Liberals are devoid of such a belief, and so they are creating in the church a bunch of nominal Christians, whose characters are wishy-washy and who cannot be depended upon for the church's work in the world. By their fruits ye shall know them.

"My objection to Liberalism is twofold: It is not scriptural, and it doesn't deliver the goods. I do like the Christianity of Jesus and of Paul, and until I can find something that is more true and effective I am going to stick by them.

"We need today a tightening up of faith and a disciplining of life in the church if we are going to have any real part with Christ in the life to come, and if the gospel is going to exercise its real power over the world."

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NORTH CAROLINA BARS EVOLUTION

The North Carolina State Board of Education, headed by Governor Cameron Morrison, January 23, voted against the teaching in the public schools of that state of any form of evolution which makes it appear that man descended from any of the lower order of animals, monkeys, or anything else. The board's stand was embodied in a vote to bar from the list of biologies to be adopted by the state high schools all text-books which in any way intimate an origin of the human race other than that contained in the Bible.

"Evolution," says Governor Morrison, "means progress, but it does not mean that man, God's highest creation, is descended from a monkey or any other animal. I do not believe he is, and I will not consent that any such doctrine, or intimation of such a doctrine, shall be taught in our public schools."

North Carolina is made up of over 300,000 Baptists, 200,000 Methodists and a proportionate number of other evangelical Protestant denominations.

There have been murmurings against the teaching of evolution in the public schools, but this action at least bars that form of evolution which might be construed to teach anything contrary to the Biblical account of man's creation by Almighty God.

SPIRITUAL UPLIFT AMERICA'S ONLY HOPE

Woodrow Wilson will not be remembered only for his great leadership during the terrible World War, for his scholarship, his statesmanship, or his world-embracing political vision, but for his spiritual foresight as well. In the August issue of the *Atlantic Monthly* (1923)

Mr. Wilson had a most impressive article that afterward appeared under two covers, although very short. He reached the spiritual note in the following most thought-inspiring words:

"The world has been made safe for democracy. There need now be no fear that any such mad design as that entertained by the insolent and ignorant Hohenzollerns and their counselors may prevail against it. But democracy has not yet made the world safe against irrational revolution. That supreme task which is nothing less than the salvation of civilization now faces democracy, insistent, imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us, and the United States, as the greatest of democracies, must undertake it.

"The road that leads away from revolution is clearly marked, for it is defined by the nature of men and of organized society. It therefore behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this—that our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organizations and to our capitalists—to every one who fears God or loves his country."

\$7,433,081,000 COLLECTED FOR TAXES IN 1922

An average of \$68.37 for every man, woman and child in the United States was collected in taxes in 1922 by the national, state, county and city governments and all other civil divisions having power to levy and collect taxes. Taxes collected in that year amounted to \$7,-

433,081,000, the census bureau announced recently.

Taxes collected by the federal government in the fiscal year beginning July 1, 1922, amounted to \$3,204,133,000 which was almost five times the amount collected in 1912.

The sources from which the federal government's taxes came were: Customs duties, \$562,189,000; income and profits taxes, \$1,691,090,000; other miscellaneous internal revenue taxes, \$35,699,000; tax on circulation of national banks, \$4,304,000, and federal reserve franchise taxes, \$10,851,000.

Taxes collected by other than the federal government totaled \$4,228,948,000, an average of \$38.90 for each person. General property taxes were \$3,329,380,000, or 78.7 per cent of the total.

The state governments collected \$867,468,000 in taxes, an increase of 183 per cent over 1912; the counties collected \$742,331,000, an increase of 141 per cent; cities and other incorporated places collected \$1,627,339,000, an increase of about 80 per cent; townships collected \$151,318,000, school districts \$738,433,000, and all other civil divisions \$102,069,000.

MODERNISM AND THE GERMAN UNIVERSITIES

"Quite amusing are the attempts made by some influential leaders of 'liberal' theology here in America to disclaim any particular connection between their teachings and the theology and philosophy of the German universities. The octopus, or devil-fish, when closely pursued, throws out a mass of black fluid from its ink sack, to darken the surrounding waters and make a good getaway. And although these teachers of the evolution doctrine do not trace their descent directly from the octopus, but from a lateral branch of the family, it is quite evident that these modern descendants of the prehistoric forms of life have not at all forgotten their instinct to use ink as a smoke screen.

"According to what these 'advanced' critics in America and England are now telling us, it is not the philosophy of Kant, Fichte, Schelling, and Hegel, nor the theology of Strauss, Baur, and Wellhausen, that should be held primarily responsible for those strange anti-moral teachings which are now execrated by the whole world under the name of *Kultur*. Not at all; it is simply because the late Kaiser and a devout follower of the Bible-loving Luther and the meek Melancthon, with some of the doctrines of Calvin thrown into his creed for good measure, that the world had to unite to disarm a maniacal nation running amuck. The infidel science of Haeckel, or the crazy rantings of Nietzsche, a copy of whose writings every German officer is said to have carried in his knapsack, must not be charged with being in any way responsible for Germany's recent manifestation of the 'unconditioned will to power' from which the rest of the world so narrowly escaped. No; but it is because of some lingering regard for the inspiration of the Bible, some remain-

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ing doctrines of the old-time orthodox Christianity not yet shaken off, that the world was subjected to the late orgy of a national Berserker rage.

"Could anything be more absurd? According to what we are now told, one would never suppose that the whole kit of the higher critical apparatus was originally imported ready made from the headquarters of *Kultur*, with every subsequent addition to the outfit likewise imported 'duty free' from the same place. Nor should we ever suspect that up to five years or so ago, any preacher or theological professor who wished to be considered 'progressive' or 'modern' never tired of quoting from Pfleiderer, or Harnack, or Wellhausen, as the last authority in matters theological. They must think that the rest of us have very poor memories. To hear these disclaimers now, one would never think that formerly all ambitious young divinity students were advised by their 'liberal' pastors or teachers to finish their education at some German university, if they wished to be thought scholarly and really well educated."—George McCready Price in *Poisoning Democracy*.

BISHOP GORE ON THE VIRGIN BIRTH

It has been understood for some time that Charles Henry Gore, the well known Bishop of Oxford from 1911 to 1919, taught that there was no essential connection between the virgin birth and the incarnation. This belief became current through the writings of Bishop Lawrence of Massachusetts. In a letter to Haley Fiske, president of the Metropolitan Life Insurance Company of New York, Bishop Gore says:

"You are quite at liberty to publish this letter if you wish.

"I cannot understand how Dr. Lawrence, the bishop of Massachusetts, can have said that, in defending the doctrine of the virgin birth, I had come to the conclusion 'that there is no essential connection between the belief in the virgin birth and a belief in the incarnation.' It is true that the belief in the incarnation was not based upon belief in the virgin birth, as it was upon belief in the resurrection. For the incarnation was believed in for (perhaps) thirty years before the fact of the virgin birth was widely known through the publication of the Gospel of St. Luke. There were reasons why the manner of our Lord's birth was kept private at the beginning. There were also reasons why the faith of the church should be made to rest on public events, to which the apostles could bear witness within their own experience.

"But we have good reason to believe that St. Luke's narrative of the birth contains the testimony of the Mother; and that St. Matthew's rests upon the witness of Joseph. And the fact of the virginal conception of Christ was no sooner heard than it was welcomed by the church and taken up into its creed. It has seemed to all successive generations that the belief in the incarnation

was so congruous with belief in the virgin birth that the former could hardly have taken place in any other manner. It has also seemed that the birth of the New Man must have involved something discontinuous as well as something continuous with the old sinful humanity. In *Belief in Christ*, page 279, I have written that the virgin birth will be found by any one who believes in Christ as the second Adam, the sinless man, something 'in the highest degree acceptable and congruous in His case, if not rationally necessary.' In fact, men have not in fact believed in the incarnation (with very few exceptions) who disbelieved the virgin birth."

JOHN RUSKIN ON JUSTIFIABLE WAR

"It was very strange to me to discover this; and very dreadful—but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourish together, I found, to be wholly untenable. Peace and the vices of civil life only flourish together. We talk of peace and learning, and of peace and plenty, and of peace and civilization; but I found that those were not the words which the Muse of History coupled together; that on her lips, the words were—peace and sensuality, peace and selfishness, peace and corruption, peace and death. I found, in brief, that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace;—in a word, that they were born in war, and expired in peace.

"Yet, now note carefully in the second place, it is not all war of which this can be said—nor all dragon's teeth, which sown, will start up into men. It is not the ravage of a barbarian wolf-flock, as under Genseric or Suvarrow; nor the habitual restlessness and rapine of mountaineers, as on the old borders of Scotland; nor the occasional struggle of a strong, peaceful nation for its life, as in the war of the Swiss with Austria; nor the contest of merely ambitious nations for extent of power, as in the wars of France under Napoleon, or the just-terminated war in America. None of these forms of war build anything but tombs. But the creative or foundational war is that in which the natural restlessness and love of content among men are disciplined, by consent, into modes of beautiful—it may be fatal—play; in which the natural ambition and love of power of men are disciplined into the aggressive conquest of surrounding evil; and in which the natural instincts of self-defense are sanctified by the nobleness of the institutions, and purity of the households, which they are appointed to defend. To such war as this all men are born; in such war as this any man may happily die; and forth from such war as this have arisen throughout the extent of past ages, all the highest sanctities and virtues of humanity. * * *

"But, as it is at their own peril that any race extends their dominion in mere desire of power, so it is at their own still greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective. Nor need you listen to any sophisticated objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear. No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause, his aid is needed. I hold it my duty to make no political statement of any special bearing in this presence; but I tell you broadly and boldly, that, within these last ten years, we English have, as a knightly nation, lost our spurs; we have fought where we should not have fought, for gain; and we have been passive where we should not have been passive, for fear. I tell you that the principle of non-intervention, as now preached among us, is as selfish and cruel as the worst frenzy of conquest, and differs from it only by being not only malignant, but dastardly."—From *The Crown of Wild Olive*.

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Young People's Society Topics

John C. Page

March 9

Dangers of Trifling With Life, God, and the Soul

Acts 26:28-32; Luke 12:15-21

Seriousness of purpose and soberness of conduct form a great asset in life, notwithstanding the ridicule and jest that may be leveled against these qualities by the frivolous and the foolish. There is nothing incongruous between seriousness of purpose on the one hand and abounding joy on the other.

When Paul spoke "words of soberness and truth" before Festus and Agrippa, he was accused of being mad by one of the two men, and treated with indifference by the other. In the light of Paul's fervent and masterly presentation of truth, we may truly call both of these men "triflers." They trifled with God and their own souls. One was almost persuaded, but because he loved darkness better than light he turned a deaf ear to the apostle's appeal and trifled with God and conscience. Although acknowledging that Paul was justified in his course of conduct, yet for the sake of present gratification, they both trifled with the things of the future. In the words of Romans 1:18, they suppressed the truth which they knew through the toleration of unrighteous practices which they recognized to be wrong. Against all such conduct "the wrath of God is revealed."

The one who is known in Scripture as the rich fool likewise trifled with the things of God and the soul. It is always a fatal mistake to leave God out of the reckoning in any enterprise, any transaction, any event, or any purpose. Until God is found in the revelation of Himself through Christ, the soul of man is poor, very poor; but when He is found as a Saviour, then the riches of goodness and grace are unveiled. These, when seen and appropriated, make the life rich towards God so that it abounds in every good work.

MARCH 16

The Bible in All the World: How It Is Sent and What It Does

Psalms 43:1-5

"O send out thy light and thy truth: let them lead me." The following incident taken from a recent number of the *Biblical Review*, gives a fine illustration of the manner in which the Bible meets that cry.

"I was a priest and had to translate the Bible into the language of my people. While doing that work, I was converted by studying every word of the original text in order to get the true sense of the Book. Sin, righteousness, justification were unknown notions to me before. I realized their full meaning only by studying God's Word. After my conversion, I began to pray to God to give me an opportunity to see another soul converted in the same way, because

I thought my conversion was only imagination.

"After three months, two young men from the military school in the town came to me asking me what they must do in order to be prepared to die, because they had to go to the front. I preached to them the gospel, and said that if they accepted the Saviour as their personal Saviour, they would be saved. If they died the Saviour would receive them; if they came back they would have something to do for Him, to tell others how they could be prepared for death too. So they accepted the Saviour, and went back to the barracks.

"The next Sunday they brought others, and so a little movement began. We had no hymns in Roumania. I had Sankey's book of hymns, but I was not a great musician. While at the seminary and in the university I did not care for music; but I had learned to tell my Saviour all the difficulties. So I asked Him to enable me to translate some hymns, and He did it. After many difficulties, I translated one hymn. The next Sunday we learned that hymn, and sang it in the barracks. Then the whole population of the school learned that hymn. Afterwards I translated other hymns, and there were many who came and were converted.

"In course of time I had to go to Bucharest to print the Bible. There I had a friend who was a priest in the church. I told him about my conversion; he did not understand it, but I insisted, saying: 'You must be converted.' He asked me to preach in his church, and if all the people would be converted, he would be converted too! I did so, and after four sermons, he began to preach conversion without being himself converted. One Sunday he was describing the horrible-ness of sin, and finished by being a changed man.

"So he began to preach with the power of the Holy Ghost. Many people came to the church, and for a beginning he invited four people to his room to speak with them about their souls. The result was that one of them was converted. They brought others, and so many came that his room became too small. We had to take a school-hall, and the people came in crowds. On Sunday morning there was a sermon in the church, and every Thursday evening another meeting for two hours."

March 23

The Personal Touch in Winning Others to Christ

John 1:40-51

To know Christ as a personal Saviour and to make Him known to the world as such is the greatest blessing and privilege that can come to any life.

"He first findeth his own brother Simon." Yes, but not until he had

first found Christ for himself. "Out of the abundance of the heart, the mouth speaketh." The more we find in Christ, the greater the power to tell others about Him. Andrew abode with Christ (v. 39), then out of the overflowing satisfaction that came to his own heart he went out after his brother with the words, "We have found the Christ, the Messiah," "and he brought him to Jesus."

This kind of work is often referred to as personal evangelism. It is the most desirable and most fruitful of all forms of Christian activity. In order to engage in it, one must have a personal spiritual experience which satisfies the heart, a love for the souls of men, and a working knowledge of the Bible. It is not human philosophy that the awakened conscience needs, but the divine salvation. This salvation centers in Christ. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). This divine salvation is to be distinguished from idealism, sacramentalism, and church membership. Salvation is the gracious work of God on behalf of man. Into all that God has wrought out for man one may enter by simple faith, as it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

The personal touch in bringing others to a knowledge of this salvation will be seen in such Scriptures as John 3:1-16; 4:1-26; Acts 8:26-40.

March 30

What Missions Have Done for Social Welfare

Isaiah 1:16, 17; Luke 7:18-23

The welfare of society is largely determined by the quality of the individual units of which society is composed. If all the individual units were soundly converted to God, social welfare problems would be easily solved and social relations readily righted.

All talk about bringing in the kingdom apart from individual regeneration is fruitless, for, "Unless a man be born from above, he cannot see the kingdom of God."

"During the present generation," says a recent writer, "humanity has made the great discovery of the kingdom of God." And again, "Social service now claims equality with evangelism." The

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first of these statements is, of course, utterly false; and the second, if true, would be disastrous in its effects. The evangel of Christ alone meets the depths of human sin and need. Certainly the cross must be translated into the language of love and kindness expressing itself in activities which may be classified under the term of social service, but behind all this and underlying all social service deserving of the name Christian, is that conception of the cross presented in a recent book entitled *Jesus Christ and the Modern Challenge*:

"The tragedy of Good Friday was not a passing incident in the world's history; it was a temporal demonstration at a given point of the perpetual outrage which on the part of man is being directed against God. What men did to Jesus on Good Friday in the physical realm, mankind does to God today in the moral realm by its sin. It wounds Him and seeks to be rid of Him. All His goodness to it goes for nothing. God is simply unwelcome and His law regarded as oppressive. No academic account of sin can succeed in bringing its meaning home to us like this demonstration of its virulence in the Cross of Christ. To make mankind see what it is, is the first part of the triumph of the Cross."

April 6

In His Steps (4)

How Jesus Loved and Served

John 11:3-5; Mark 10:42-45

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Herein is revealed the purpose of our Lord's mission and ministry, which purpose was realized through love and service even unto death.

In order to follow His steps, it would be well to take one of the Gospel narratives and go through it, noting the many instances of love and service recorded. This would be the best preparation possible for the leader of the meeting. Taking the Gospel of John, for example, notice how Jesus supplied the need at the marriage feast in chapter 2; how he waited on one lone man in chapter 3, taking the hours of the night to help him solve the problem of his soul. Then in chapter 4, observe the compassion for the soul of one sinful woman. His desire to save and to serve overcame the hunger and weariness resulting from the journey. In chapter 5, love and service is seen, especially in verses 6 to 9. Again in chapter 6, the same qualities are conspicuous in the feeding of the five thousand hungry people. All the way through this or any of the other Gospel records, our Lord is seen as ministering and giving Himself for others. Then comes the climax, the end of it all, when as a ransom price He gave Himself up to death in order that a righteous deliverance from sin and all its consequences might be effected. Truly, He left us an example that we should follow His steps, but His steps can only be followed as we avail ourselves of His sacrifice and of His presence indwelling through the power of His resurrection life.

March, 1924

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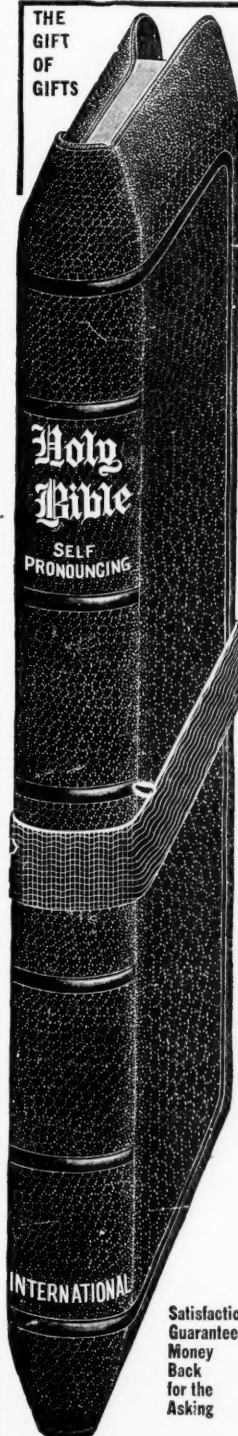
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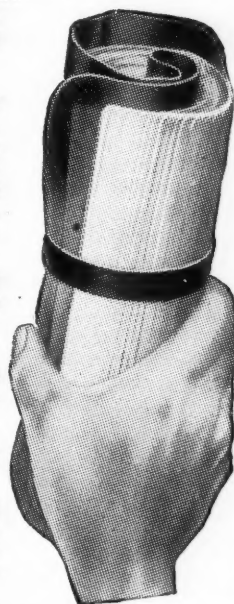
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E-295

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

THE GOODSPEED NEW TESTAMENT

R. V. W., Crossett, Ark.

Question: What is your opinion of the Goodspeed New Testament?

Answer: While this translation may have some value as an occasional side-light, neither this nor any other translation can be compared to the King James, or to the Revised Version. It must be used with great caution.

AUTHORITY TO FORGIVE SIN

C. E. S., Oak Park, Ill.

Questions: (1) Where in the Word do the Lutherans get authority to forgive sin? (2) Where does it say that the bread and wine are the body and blood of our Lord?

Answers: (1) We have never heard that Lutherans claimed such authority. Ask any of the ministers of that church. (2) In Matthew 26:26-28. That is, they are symbols of His body and blood.

FORSAKEN BY GOD

W. H. G., Chicago, Ill.

Question: What is the meaning of the cry upon the cross, "My God, my God, why hast thou forsaken me?"

Answer: This cry of Jesus seems to express the utter loneliness and sense of momentary desertion because He was tasting the despair of the sins of others. It was a "cry of conscious innocence"; but though sinless, Christ had to taste the bitterest dregs of sin as man's substitute.

THE FIRST RESURRECTION SAINTS

E. L., Battle Creek, Mich.

Question: (1) What kind of bodies did the saints possess who arose in Jerusalem after the resurrection of our Lord (Matt. 27:51-53)? (2) Could a righteous person be lost in Old Testament times (Ezek. 33:13, 18)?

Answers: (1) These saints were samples, as it were, of the "first fruits" (1 Cor. 15:20-23). Their bodies were not merely resuscitated bodies, like those of Lazarus, and the son of the widow of Nain, but resurrection bodies. They did not return to the grave, but accompanied Christ in triumph to heaven, as trophies of His own victory over death. (2) Salvation in Old Testament times, as in the New, was a matter of individual responsibility. If an upright man sinned he must bear the inevitable consequences. Upon the other hand, if a sinner repented, there was salvation for him. Salvation never depends upon our righteousness, but upon the attitude of the soul towards God.

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THE ORIGINAL OF MATTHEW 28:19

R. C., Denver, Colo.

Question: Is the original of Matthew 28:19 the same as in the King James Version? Can you give proof of this?

Answer: The best and oldest Greek texts in existence are the same as to subject matter as the King James Version, with no omissions. As to proof we would refer you to *The New Testament with Readings of Old Manuscripts*, by Constantine Tischendorf, the Tauchnitz edition.

OBSERVING THE FIRST DAY OF THE WEEK

O. P. F., Milton, Wis.

Question: What are your reasons for observing the first day of the week instead of the seventh, as the day of rest and worship?

Answer: Because this was the day observed by the apostolic church from the beginning. It commemorates the resurrection of our Lord, and affords a convincing proof of the divine origin of Christianity. This is the day kept by the church universal from the beginning.

THE SOUL AFTER DEATH

E. W., St. Louis, Mo.

Questions: (1) Where does the soul go at death? (2) Is the soul conscious after death? (3) Do the wicked suffer eternal punishment, or are they finally annihilated?

Answers: (1) The spirits of believers go directly to be with Christ in heaven, and the spirits of the unsaved go to the place of punishment. (2) See the story of the Rich Man and Lazarus (Luke 16:19-31). This account is not called a parable, but is a statement of facts. (3) Death is never the cessation of being. Even in this life they who are spiritually dead do not cease to exist. They are quite active (Eph. 2:1-3). Likewise the second death, or the lake of fire (Rev. 20:14) does not mean extinction. See pamphlet, *What Does Immortality Mean?* by Charles C. Cook, and *The Future Retribution of the Wicked* by James M. Gray.

GOD AND IMMORTALITY

F. W., Newark, N. J.

Questions: (1) Does any one besides God possess immortality (1 Tim. 6:16)? (2) What book would you recommend?

Answers: As to essence, only of God is it true that He alone has immortality. Immortality, as possessed by angels or men, is derived from God. God has

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life in Himself and the Son has life in Himself. Christ gives this life to whom He will (John 5:21-24). This does not mean that non-Christians cease to exist at death; nor does this teach that any souls will ever be annihilated. All men will always have mere existence, but only those who experience the life of God in Christ partake of His immortality (2) *Christian Doctrine of Immortality*, by Salmond, and *Problem of Immortality*, by E. Petavel, are books presenting opposite views on this subject, we are told. An article on this subject will appear in our April issue.

HEALING FOR THE BODY

J. M., Smith, Nev.

Question: Is the bodily healing mentioned in Matthew 8:17 for today, or was it confined to Christ's earthly ministry?

Answer: Considerable difference of opinion prevails concerning this matter. The prophecy quoted from Isaiah was indeed literally fulfilled by Christ in His healing ministry. We believe also that His atonement includes the redemption of spirit, soul, and body. The redemption of the body begins now, the moment that the Holy Spirit takes up His abode in it, and will be completed at the time of the resurrection. The present work of the Spirit may result in the immediate and complete healing of the body, as many of God's people have experienced, or it may mean only the continual impartation of divine life to the body, renewing its strength day by day. Present healing of the body may also mean direct healing, without the use of means, or it may mean the use of means. The method, as to which is most glorifying to God, must be left entirely to Him.

CHRIST'S OFFER OF THE KINGDOM

S. S. D., Seattle, Wash.

Question: If Christ came, as you teach, the first time to earth with the full purpose of taking the throne in Jerusalem but was rejected, what would have become of the cross if He had been accepted?

Answer: Permit us to say that we do not teach that Christ came to earth with any such unconditional purpose. God foreknew that Christ would be rejected. It was so prophesied. Christ knew that He would be rejected. He revealed that fact early in His ministry (John 2:18-21). Hence, He could not have fully purposed to take His earthly throne in Jerusalem at that time. Nevertheless, did not Christ sincerely offer Himself to the Jews as their King (Matt. 21:5; 27:11; John 1:49; 19:21)? You will not answer, no. But if He did so offer Himself, and they had accepted Him, then humanly speaking, would not He have established His earthly kingdom? But the nation was not spiritually ready to meet Christ's conditions. He could not reign over an apostate nation, and the nation would not repent and forsake its sins. God foreknew all this. Hence, Christ's offer of Himself as King was

March, 1924

merely preliminary to the all-embracing purpose of His coming into the earth, which was to offer up Himself as the Lamb of God to take away the sin of the world. The cross was central in the purpose of Christ's coming. You are perfectly right there. The Cross was a necessity. It could not be set aside by any problematic acceptance of Jesus as King by the unregenerate Jewish nation. Yet does this fact preclude the genuine offer of Himself to the nation as its King, or relieve the nation of the awful responsibility of rejecting Him (Acts 2:23)?

BRIEF MENTION

D. L. B., Ankeny, Ia.

Man cannot be considered the highest type of an animal, except in his physical body with its marvelous brain, because he was made in the image of God.

J. L., Mifflin, Pa.

We have no Scripture to prove that our departed loved ones know all about that which is happening to the ones they have left behind them.

E. D. P., Kamiah, Idaho.

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ments of the Great Pyramid in Egypt, and their scriptural interpretations, in a small volume entitled, *Miracle in Stone*, by Rev. Joseph A. Seiss, D. D. There are also important English books devoted to this pyramid.

J. A. T., *Glomawr, Ky.*

If divine inspiration is denied, then Mark's Gospel would certainly seem to be less authentic than that of either John or Matthew, for these men were companions and eye-witnesses of our Lord.

M. W., *Bishop, Cal.*

(1) The spirits of believers go to be with the Lord, but when the wicked die, their spirits go to the place of torment. (2) The Bible does not teach soul-sleeping. (3) The word "grave" does not always mean "hell."

M. G. R., *Cambridge, O.*

That stone in Jerusalem that "rests upon nothing and is suspended from nothing" sounds indeed quite legendary. The only suggestion, remote indeed, is that it may have had a possible reference to the stone "cut out of the mountain without hands" (Dan. 2:45).

J. J. L., *Bordulac, N. Dak.*

Recent statistics give 272,860,000 Roman Catholics in the world, and 171,650,000 Protestants. Of these 17,885,000 Catholics are in the United States, and 75,099,000 Protestants. We have not the statistics which show which is gaining the more rapidly.

M. J. H., *Tucson, Ariz.*

A. E. P., *New York City.*

The words, "This generation shall not pass away" (Matt. 24:34) are sometimes applied to the generation of Jews ending with the destruction of Jerusalem, A. D. 70. But since "all these things" were not then fulfilled they are thought by other Bible students to refer to the generation of Jews considered as the race of the Jews.

R. I. H., *Roanoke, Ind.*

(1) The "promises" of Galatians 3:16 refer to those made to Abraham and the other patriarchs. The "we" of 3:14 includes the apostle and his readers, whether Jews or Gentiles. See Joel 2:28, 29 for the outpouring of the Holy Spirit. (2) In Romans 10:1, Paul does pray "according to knowledge," for the Jews are yet to be saved (Rom. 11:26).

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March 9

The Reign of Saul

1 Samuel 14:13-23

Golden Text:—"Behold, to obey is better than sacrifice."—1 Samuel 15:22.

In order to properly present this lesson, a survey of chapters 8 to 15 of 1 Samuel should be made.

I. The People Demand a King (1 Sam. 8:1-22).

1. Their Reasons (vv. 1-5).

(1) Samuel was incapacitated by old age.

(2) The unfaithfulness of his sons whom he had appointed as his successors. Though a good man, Samuel greatly blundered in this, for the office of judge was not hereditary.

(3) The desire to be like other nations. Since the surrounding nations had kings as leaders, they wanted a king who would fight their battles.

2. Samuel's Protest (vv. 6-18).

He took the matter to the Lord in prayer and the Lord instructed him to solemnly point out to the people the meaning of their action. He showed them that the king would be very exacting and arbitrary in his dealings with them.

(1) He would make slaves of their daughters and make their sons to serve in his army and do all kinds of hard work on his farms and in his houses.

(2) He would take their lands, even those inherited from their fathers, and give them to his favorite officers and servants. Not content with that, he would take the tenth part of their produce to give to his favorites. Israel's history shows how literally this was fulfilled.

3. Protest Disregarded (vv. 19-20).

Having made up their minds, they deliberately shut their eyes to the truth and madly rushed into the experiment. How like men today!

II. Saul Chosen as King (1 Sam. 9-11).

1. The King Pointed Out (9:1-10:16).

Saul was sent to search for his father's asses that had wandered away. While on this errand, Samuel found him and anointed him. Saul and his father were acting freely in this matter, yet at the same time God's purpose was being carried out.

2. The King Chosen at Mizpeh (10:17-27).

Saul was chosen because of his fitness. If they would have a king, the Lord gave them the one best fitted for their needs. He was from Benjamin, a small tribe, which would prevent undue rivalry between Ephraim and Judah, the leading tribes of Israel. He was personally fit (v. 24). He had the natural qualities for the position.

(1) A fine physique. He was head and shoulders above the rest of the people. (2) Modesty. (3) Self-control. (4) Military instinct.

The method of choice was by lot. Before the casting of the lot, Samuel again remonstrated with them against such action. When the choice was made, part of the people enthusiastically cried, "God save the King." Others mocked and refused allegiance.

III. The King Confirmed at Gilgal (1 Sam. 11).

Saul took advantage of the great victory over the Ammonites to get all the people to crown him king.

IV. Saul's Failure (1 Sam. 15).

This is one of the saddest pictures in all history. No one had a brighter prospect before him than Saul, yet no one made a greater failure. In addition to his natural gifts, he had the benefit of Samuel's advice and godly life.

1. The Command to Saul (vv. 1-3).

He was commanded to utterly exterminate the Amalekites. The reason assigned was their evil treatment of Israel after they came up out of Egypt (Exod. 17:8; Deut. 25:17).

2. The Disobedience of Saul (vv. 4-9).

The commandment was carried out only in part. Agag the king was spared, and the best of the goods appropriated. Saul only obeyed so far as his inclination led him. Half-hearted obedience God will not accept.

3. Saul Rejected by God (vv. 10-25).

(1) Samuel cried to God (v. 11).

The news of this disgraceful affair greatly disturbed Samuel, moving him to cry unto God day and night.

(2) Saul's hypocritical pretense (vv. 15, 16). This pretense carried a lie upon its face. Those who are the most willing to speak of their obedience, are the ones who are conscious of disobedience, and their conscience troubles them over it. Though disturbed by a guilty conscience, he tried to conciliate Samuel, but the very bleating of the sheep and the lowing of the herds betrayed him. He then tried to put the blame upon the people.

(3) Samuel rehearses before Saul God's dealing with him (vv. 17-23).

Samuel met his hypocrisy by bringing him to squarely face his sin. God is more concerned in having His subjects render obedience unto His commandment, than He is for them to offer unto Him sacrifice.

4. The Judgment Upon Saul (vv. 26-35).

For the presumptuous offering of the sacrifice, the dynasty passed from Saul's house, and for this act of flagrant disobedience, the kingdom was rent from

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him. He confessed his sin and begged Samuel to still honor him before the elders of the people. His honor was more to him than the glory of God. Samuel forsook him and left him alone to suffer in disgrace. He refused to punish the Amalekites, and was finally shamefully treated by an Amalekite (2 Sam. 1:10).

March 16

The Reign of David

2 Samuel 7:18-26; 8:14, 15

(Read 1 Sam. 16 to 2 Sam. 24)

Golden Text:—"I delight to do thy will, O my God."—Psalm 40:8.

It is utterly impossible to deal with this many-sided character in one lesson. He was a poet of the first rank. As a man of war, he excelled. As a statesman, he succeeded in building a great nation. He is also the ideal friend. In quality of spiritual life, he was a man after God's own heart.

I. Chosen King While a Shepherd Boy (1 Sam. 16:1-13).

1. Samuel Sent to Bethlehem (vv. 1-5).

Though Saul failed, God provided a successor who was better than he. Samuel was directed to go to Bethlehem and from among the sons of Jesse choose a successor. Samuel again showed his weakness in expressing his fear that Saul should kill him. When God sends a man on an errand, what matters it though a thousand Sauls be waiting to kill him. God instructed him to avoid publicity by the concealment of his real purpose. Samuel was not under obligation to tell all that he knew, especially since the parties had no moral right to know. We should not withhold truth which should be uttered.

2. Samuel Anointed David (v. 13).

Though the Lord had refused to choose one of the eldest sons of Jesse, when this stripling of a boy came before Samuel, the Lord indicated His choice.

II. David's Training.

1. In the Open Fields (1 Sam. 16:11-13; 17:34-37).

As a young man, his business was to keep his father's sheep. The prevailing tendency of such an occupation would be to take things easily, but David did not fall into a life of indolence. He became such a skilled musician that he was called to play his harp before the king. He was also an expert marksman, so that he could throw a stone with such precision as to need only one throw to down the Philistine giant. Then, too, he was physically fitted, for he had been "educated in the school of the lion and the bear."

2. In the King's Court (1 Sam. 18:2-21:9).

Here was formed that tie of friendship with Jonathan which not only was a bright spot in David's life, but lives in history as an unique affair. This training was hard, for the anger of Saul caused him to try to kill David. After

being the deliverer of his nation, to be unappreciated, even to be the object of the king's jealous hatred, was most trying. In all this, David behaved wisely, showing his ability to control himself.

3. In the Camp of the Outlaw (1 Sam. 21:10-31:13).

The king had given commandment to kill David. When the truth of this was realized, David fled to the king of Gath, where he feigned madness. Though David did some foolish and unbecoming things during this time, he is to be commended for his self-mastery in that he would not touch the Lord's anointed.

III. David Made King of Judah (2 Sam. 2:1-4).

David knew that the Lord, at the hands of Samuel, had anointed him to be Saul's successor, but his exile and sufferings had given him self-control. Trusting God, he went to Hebron, where the men of Judah anointed him king over them. Thus, a part of the nation recognized him as king and ratified the work which Samuel did years before.

1. The Dual Kingdom (2 Sam. 2:8-4:12).

Most of the tribes of Israel held to Ishbosheth, Saul's son whom Abner had proclaimed king at Mahanaim. Feuds continued between the rival factions. David's power increased, while that of Ishbosheth waned. This period of civil war lasted seven and a half years.

2. David Crowned King of United Israel (2 Sam. 5:1-5).

Though the struggle for supremacy was long and bitter, Abner's death and Ishbosheth's assassination put an end to David's opposition. Besides, David's behaviour during this time gradually won for him the confidence of the tribes, so that they all came to him at Hebron and anointed him as their king, acknowledging his divine right to rule. They assigned as their reasons for anointing their king:

(1) He was their brother (v. 1). This was pre-eminently true of Christ, the

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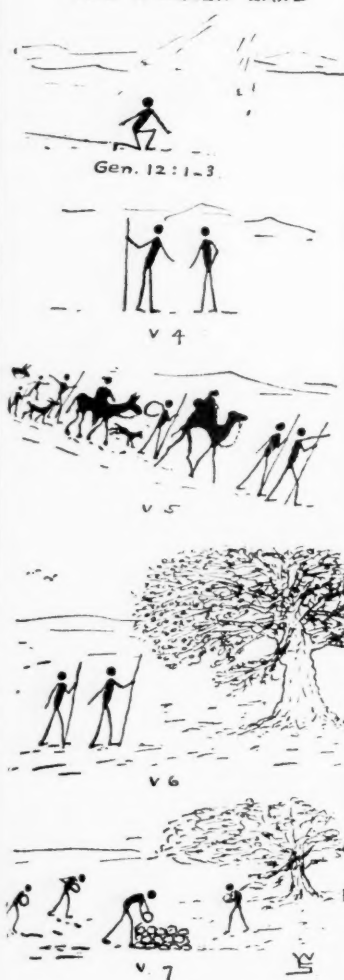
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true King. Through His incarnation, He has become kin with us.

(2) He was their true leader in war, even in Saul's time (v. 2).

(3) He was the Lord's choice (v. 2).

IV. David's Worship and Prayer (2 Sam. 7:18-26).

1. For God's Goodness to Him (vv. 18-22).

This was shown in promising to build Him a house. The content of this covenant is set forth in verses 8-16. It contains the following elements: (1) A house, or posterity (v. 13). (2) A throne—a royal authority (v. 13). (3) A kingdom (v. 13). (4) Perpetuity, that is forever (v. 13).

This was an absolute promise. Disobedience on the part of David's seed would entail chastisement, but not an abrogation of the covenant.

2. For God's Goodness to the Nation (vv. 23-26).

No other nation in all the world had been accorded such treatment. The central thought in God's goodness centered in his redemption of the nation from Egyptian bondage.

V. God Preserved David Wherever He Went (2 Sam. 8:14, 15).

God will do the same for all those who trust Him. The lives of all God's servants are immune until their work is done.

March 23

The Reign of Solomon

2 Chronicles 1:7-12; 1 Kings 11:6-11

Golden Text:—"The fear of the Lord is the beginning of knowledge."—Proverbs 1:7.

Here again, we must go outside of the particular text assigned, and make a survey of Solomon's reign.

I. Solomon Anointed King (1 Kings 1:5-40).

David had heretofore failed to show the people who should be king after him (v. 20). Through the combined appeals of Bathsheba and Nathan, he is now stirred to action. He immediately sent for the faithful three, Zadok, Nathan, and Benaiah, and bade them to anoint Solomon king. They speedily executed their commission, and soon the people shouted, "God save King Solomon." This abruptly put an end to the feasting of the usurper Adonijah.

II. Solomon's Wise Choice (2 Chron. 1:7-12).

1. God's Gracious Offer (v. 7).

This offer followed Solomon's lavish sacrifice to the Lord. God said, "Ask what I shall give thee," thus placing very wide possibilities before the king. God, as it were, signed blank checks and turned them over to Solomon to fill in any amount that his heart desired. This offer to Solomon was no exceptional one, for opportunities equally limitless are placed before us. God is saying to every one of His children, "Ask, and it shall be given you" (John 15:7).

2. Solomon's Wise Choice (vv. 8-10).

The Lord's gracious offer brought

the king face to face with the responsibility of making his choice. He pleaded before God that his being king was not his own choosing, but an act of God's love. Consequently, he argued that since God had made him king, He was bound to qualify him to fill that office. Solomon did not ask for wisdom for vain display, but for the good of others. He desired inward worth, not outward show. In this choice, he asked for two particular things: (1) That God's promises to his father David might be established. (2) That wisdom would be given to him to perform his duties.

3. God's Unstinted Gift to Solomon (v. 11).

Solomon's petition pleased the Lord; therefore, he got more than he asked for. Because he put wisdom first, God saw that he could be trusted with material goods, also. He that puts God and spiritual things first in time and importance, can be trusted with temporal things (Matt. 6:33).

III. The Glory of Solomon's Reign.

1. His Extensive Kingdom (1 Kings 4:21-25).

He ruled over the kingdoms from the Euphrates River to the Mediterranean Sea, except the Phoenicians, and they were in alliance with him.

2. His Great Wisdom (1 Kings 4:29-34). It excelled that of the Chaldeans, Persians, and Egyptians. He had a singularly comprehensive mind. He was:

(1) A moral philosopher. He spoke three thousand proverbs. (2) A poet. His songs were one thousand five. (3) A botanist. He spake of trees from the cedar tree which was in Lebanon, even unto the hyssop. (4) A zoologist. He spake of beasts and of fowl, and of creeping things, and of fishes.

3. The Temple (1 Kings 5, 6).

This was an exact reproduction of the Tabernacle, double in size, executed in marble and gold. The amount of labor, skill, and money expended on the building was exceedingly great (1 Chron. 22:14-16). Perhaps the equal of this has not appeared since.

4. His Royal Palaces Adjoining the Temple (2 Kings 7).

He was nearly twice as long in building these as in building the Lord's House.

5. His Commerce (1 Kings 9:26-28. Compare 2 Chron. 9 and 10:21).

His trading ships went east as far as the Indian Ocean, perhaps even to India; and west as far as Spain. For that day, this was a notable achievement.

6. His Army and Navy (1 Kings 10:26-29).

This was for more than display. He put his nation into a state of preparedness.

This greatness was associated with the name of the Lord. It was known that his fame was due to his relation with a living God.

IV. Solomon's Failure (1 Kings 11:6-12).

Because Solomon did evil in the sight of the Lord, the Lord was angry with him and assured him that the kingdom would be rent from him and given to his servant. However, for the sake of

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David, he would not bring this humiliation upon Solomon. Solomon's chief offenses were alliances with foreign powers through marrying kings' daughters.

March 30

Review—Abraham to Solomon

Golden Text:—"The Lord is merciful and gracious, slow to anger, and plentiful in mercy."—Psalm 103:8.

Since the needs and capacity of the various classes differ so widely, no set method or form of review is possible. For adult classes two methods are suggested.

I. Central Scenes of the Lessons.

Have the pupils prepare brief essays or speeches of two or three minutes on the outstanding historical scenes of each lesson. The following subjects are taken from *Peloubet's Notes*:

1. Abraham Sets Out for Haran.
2. Jacob Starts for Egypt.
3. Moses at the Burning Bush.
4. Moses Bids the Israelites Cross the Red Sea.
5. Moses Receives the Law on Sinai.
6. The Debate at Kadesh-barnea.
7. The Last March Around Jericho.
8. Gideon Cuts Down His Army.
9. Samuel's Victory at Mizpeh.
10. Saul's Return from the Campaign Against the Amalekites.
11. David Writing the Twenty-third Psalm.
12. Solomon Dedication of the Temple.

II. Summary of the Teaching of Each Lesson.

Lesson I. Abraham was called of the Lord to be the head of the nation through whom the Redeemer was to come, and Palestine was the chosen land. Israel, God's chosen and most favored nation, the nation to whom He came nearest and gave most, in order that it might pass on its goodness to the other nations, was given the most strategic position in the earth. Palestine is practically the center of the earth. It is to be the capital of the world when Jesus shall reign.

Lesson II. Israel's sojourn in Egypt welded them into a nation and taught them in a new way to trust God. Through God's providence, Joseph was sent to Egypt to preserve Israel until they were ready to enter Canaan.

Lesson III. When the purpose of the sojourn in Egypt was about to be accomplished, God prepared a man, Moses by name, to deliver them from bondage and lead them to the Promised Land. God always has his servants in training, so that when the exigency arrives, the fit man is ready to execute His will.

Lesson IV. Pharaoh saw the Israelites in a straitened position, and therefore madly pursued them. Having seen the Israelites go through the Red Sea dry shod, the Egyptians insanely thought they could follow in their wake. Ruin shall surely follow those who in unbelief

attempt to follow in the path of those who walk by faith.

Lesson V. Because of God's unparalleled goodness to Israel, they were under solemn obligation to render obedience to his commandments.

Lesson VI. Through unbelief, a tour of investigation was made before entering Canaan. Against the earnest protest of Caleb and Joshua, the people refused to enter the land. Because of this, God sent them to wander in the wilderness for forty years.

Lesson VII. Upon the death of Moses, Joshua was called to lead the people into the land. Though God's servants die, the work goes on.

Lesson VIII. While Joshua and the elders of his generation lived, the people remained faithful to God. When they sinned, God sent them chastisement by permitting the surrounding nations to oppress them. When they repented and cried to God, deliverers in the form of judges were given.

Lesson IX. Under the judges, the nation degenerated into a condition of anarchy. Through the ministry of Samuel, the last of the judges, the nation was brought back to God.

Lesson X. Because of their desire to be like other people, Israel demanded a king. Saul was given in response to this request. Though blessed with a

great opportunity, he forfeited God's favor. God removed him from being king, and his career ended in disgrace.

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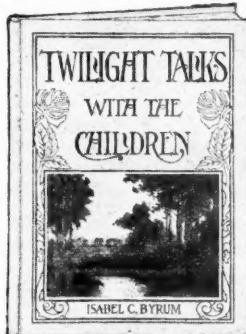
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Lesson XI. David, a shepherd lad, so prepared himself by looking after his father's sheep, that at the critical moment he slew the Philistine giant. God elevated him to be king, and through his leadership the kingdom was thoroughly organized and all his enemies subdued.

Lesson XII. Because Solomon sought wisdom instead of riches, God greatly honored and blessed him.

April 6

The Kingdom Rent Asunder

1 Kings 12:1-33

Golden Text:—"Pride goeth before destruction, and an haughty spirit before a fall."—Proverbs 16:18.

The kingdom so gloriously administered in David's time reached its climax in the time of Solomon. Solomon was led astray through the influence of his heathen wives, and the kingdom had begun to wane. God had expressed his indignation toward him and made known the fact that the kingdom was to be rent from him, yet not in his time, but in the time of Rehoboam (1 Kings 11:9-13). The movements leading up to this disruption had begun in Solomon's reign. He saw in Jeroboam the leader of insurrection and endeavored to kill him. Jeroboam fled to Egypt until Solomon's death (1 Kings 11:40). Having been informed by the prophet Abijah that he was to have ten tribes over which to rule, as soon as he heard of Solomon's death, returned so as to be ready to take up his work.

I. The Demand of the People (vv. 1-4).

This was occasioned by the burden of excessive taxation and enforced labor, which was required by Solomon in order to build costly houses and temples for his heathen wives. Owing to the multiplicity of his wives, this became very burdensome. The people were groaning under its weight. Upon the accession of the new king Rehoboam, the people, through their leader Jeroboam, came with the request that their burdens be made lighter, promising loyalty to him on the condition of lightened burdens.

II. Rehoboam's Foolish Decision (vv. 5-15).

1. Rehoboam Consulted with the Old Men (vv. 5-7). These were men of experience who had been Solomon's advisers. Being acquainted with the condition as imposed by Solomon and knowing the temper of the people, they advised that the people's request be granted.

2. Rehoboam Consulted the Young Men (vv. 8-11). These young men had grown up with him, possibly were his half brothers, sons of Solomon's many wives. Being thus brought up in the luxury of the harem, they were ignorant of the legal right of the people. Therefore, they advised even that the burdens be increased.

3. Rehoboam Followed the Advice of the Young Men (vv. 12-15). At the appointed time he announced his purpose to the people. He even answered them

roughly, asserting his purpose to increase their burdens and sorrows. He assumed that it was his right to rule and that it was the people's responsibility to obey regardless of conditions. Happy is the ruler or body of rulers in State or Church who have learned that the right to rule only lasts while the rule is righteous.

III. The Revolt of the Ten Tribes (vv. 16-24).

Upon Rehoboam's announcement of his rash purpose all Israel cried out, "What portion have we in David? * * * to your tents, O Israel."

1. Rehoboam's Attempt to Collect Tribute (vv. 18, 19). As he endeavored to collect tribute from the ten tribes, Adoram, his tribute gatherer, was stoned to death. So violent was the opposition on the part of the people that Rehoboam had to flee to Jerusalem to save his life.

2. Jeroboam Made King Over Israel (v. 20). They seemed to have lost no time in selecting a head so as to be strong in their opposition to Rehoboam.

3. Rehoboam's Attempt to Compel the Ten Tribes to Return to David (vv. 21-24). To effect this, he assembled his army of 180,000 men. Through the prophecy of Shemaiah, which forbade them to go against their brethren, they were persuaded to return. Thus we see that Rehoboam's failure to heed the advice of experienced men caused the work of two generations to be undone in a moment.

IV. Jeroboam's Scheme to Unify the Ten Tribes (vv. 25-33).

1. He Established Calf Worship (vv. 25-30). His pretext for this worship was his fear lest the religious unity should heal the political separation. His fear was that the people would go back to Jerusalem to worship and therefore would gradually be led to acknowledge allegiance to Rehoboam and his own life would be taken. His fear for the religious worship was not the outcome of a life of piety, for he only used religion to secure personal ends. The prevailing religion of the world to-day is a political one. It is used as a sort of cement to hold together people and political interests. By some it is used to further their financial interests. When Jeroboam set up the calves, he said, "It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of Egypt."

2. His Scheme of Worship (vv. 31-33).

(1) He built houses and high places (v. 31). This was against the direct command of God. God had directed His people to destroy the high places, to break down the idolatrous centers, so we see that Jeroboam, moved by the demands of his sinful heart, disobeyed God.

(2) He made priests of the lowest of the people (v. 31). God had set aside the tribe of Levi to fill the office of priesthood. In this again he disobeyed God.

(3) He changed the day of the Feast of the Tabernacle (v. 32). The time of this feast was set by the Lord (Lev. 23:33, 34). Jeroboam argued that the

change in the time would be better suited to their northern climate, but God who made the climate ordained the time of the feast. It was his business, therefore, to obey God.

(4) Jeroboam himself intrudes into the priest's office. This act of presumption on his part was the climax of his godless acts, which all grew out of his wicked heart.

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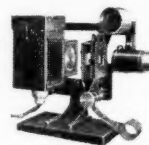
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The True Missionary and His Message

By Paul Harrison, M. D., Missionary of the Reformed Church, in Arabia

Address delivered at Founder's Week Conference

HAVE this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself" (Phil. 2:5-7).

(Also John 10,—the parable of the Good Shepherd).

The Arabs have taught me, to some extent at least, the meaning of this parable. It is a very simple little story. Suppose some one met you and said, "What does it mean to be a Christian? I want to be one." I suppose the reply that would come to your lips would be, that to follow Christ is to be a Christian. That is not the only answer, nor is it a very complete answer. But it is probably the first answer you would give. We get this answer right out of this parable and it is perhaps the most profound, and in a way the most permanent answer.

It was a simple thing when Christ was on this earth to be a Christian. You will remember the man as he sat at the receipt of customs, to whom Jesus said, "Follow me," and he arose and followed Him—just as simple as that. It pays us sometimes to get back to simple principles. If it is true that the essence of being a Christian is following Christ, how long do you suppose it is to continue? Christ said, "I go to prepare a place for you." For how long? For all eternity. That is what it means to be a Christian, that we have chosen the companionship and the leadership of Christ for all eternity.

Choosing Christ's Leadership

Now as I say, it is a good thing sometimes to get back to elementary principles. I know of nothing that searches the heart more than just to examine ourselves as to whether we are looking forward with anticipation to the days when that leadership and that fellowship with Christ shall be without any veil between, open and obvious. We labor under some difficulties now, because we cannot see Christ. The essence of being a Christian, then, is not that we choose some theological idea, but that we choose the leadership of Christ for all eternity. And I think, as I just said, that I know of nothing that searches the heart more than the examination of our own feelings at this point. Do we look forward with anticipation to the days when our communion with Him will be as full, as intimate, as immediate

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as James' and John's and Peter's was in the days when Christ was talking to them?

That is not all that this parable gives us. It gives us not merely a definition of discipleship, but also a definition of Christ's leadership. When Christ said, "I am the Good Shepherd," what do you think that means? The Arab knows. He knows that in the morning the shepherd leads the sheep out and up the steep hill because they need the exercise. And then he leads them to a cool spring to drink, and again to some place where they can get some green grass to eat. And when the sun is high he finds an over-hanging shelf of rock where he may hide them from the heat of the sun. And then at night he leads them back home where they came from. All that day those sheep did not meet a single experience except as the shepherd chose it for them.

Do you realize what that figure means? Tomorrow morning I am going to get up, and I will walk into the first experience of the day, and from that into the second experience, and I will meet, quite possibly, some things that are disagreeable, and I will meet with some temptations, and I will probably be humiliated in some way, and all through the day I am going to walk from one experience into the next, and yet not meet with a single experience except that Christ does not choose for me.

That is what it means when it says, "I am the Good Shepherd." O, yes, there will probably be experiences that will be painful, that humiliate me terribly, that I am ashamed of. But Christ knew that I needed that humiliation, and I never had any reason in the world to doubt that I had just the discipline that was necessary. That is just what Christ means when He says, "I am the Good Shepherd."

The Peril of Human Leadership

I want to give you one other thing in this picture of the mind of Christ, when the apostle Paul said, "Let this mind be in you which was also in Christ Jesus"—another little glimpse of His mind as this parable gives it to us. It is not simply the parable of the Good Shepherd. It is the Good Shepherd contrasted with something else. The parable does not even begin with the Good Shepherd but with the thief and the robber. Now what do you think Christ had in mind when He talked about that thief and that robber? "All that ever came before me are thieves and robbers," not in point of time, of course, but in point of rank,

all that ever put themselves in Christ's place as spiritual guides, for this is a parable of spiritual leadership. All that ever put themselves in Christ's place as spiritual leaders are thieves and robbers, and "the thief cometh not but for to steal, and to kill, and to destroy."

Now I wonder if we realize what that means. It means that human leadership in spiritual things is not simply a useless thing; it is a most harmful thing, the most dangerous thing in the whole world. It is not difficult to see that, when we look away from ourselves. I have worked in Arabia quite a while. We have in the central part of that country a Mohammedan sect that, if a caravan should be going across the desert, and they should discover the smell of tobacco on any member of that caravan, every man, woman and child would die just like that (gesture). They do not do that because they are especially cruel in their hearts, and particularly they do not do it because they are indifferent to the charms of children, but if there were six children in that caravan upon which the smell of tobacco is detected, all six will die, and all because this sect has been guided in spiritual things by human leadership.

It is not difficult to see the harm of human leadership when we look at the Spanish Inquisition, which was administered by honest and earnest men, who believed they were serving God. Multitudes were burned at the stake and tortured to death because man had listened to the voice of human guidance in religious things. Christ wants us to get our leadership from Him, and from nobody else, no matter how good or no matter how bad. He wants us to come to Him for our spiritual guidance. "The thief cometh not but to steal, and to kill, and to destroy."

Having the Mind of Christ

I want now to leave that as a background and to go back to the original subject. You and I have been listening to pictures, word pictures, of the world and its needs, and it is safe to say that most of us will never have a better picture of all this as long as we live. I do not expect to have. I am pretty sure that I shall not have any that will even resemble it for the next six years, because I hope in less than a month to be on the water going to Arabia again. We have had a more or less clear view of the world. What we want now is to know the mind of Christ as we face that great big world, a world full of sin, cruelty, confusion, ignorance, darkness. Now you and I face that world. We may have a day to work, we may have fifty years, but we want to do what we can—those of us that are Christians.

A Heavenly Motive

"Now," says the apostle, "let this mind be in you that was also in Christ Jesus." Let us see if we can find out a little bit of what that mind was. I have been studying for a good many years the Gospel of John, and a year or two ago I began to study not Christ's teachings but Christ Himself, the pictures of Christ's character, and attitude and motive. There are one or two things that stand

out, and the first is the fact that Christ drew his whole motive from above. Christ went out into the world with His mind centered absolutely on the Father's will. It made no difference to Him whether anybody else was suited with His work or not. He received not glory from men, He said.

Suppose some one should come to you and say, "Do you know that the things you are doing are very unpopular among the flies of Chicago." This may sound strange, of course, but suppose you knew that the flies that you catch on fly paper were talking about you and saying, "I don't think much of that man." It would not trouble you at all, because you care nothing about what the flies say of you. I imagine it was something like that that Christ meant when He said, "I receive not glory from men." The motive that comes into our souls so easily—such a subtle temptation to allow ourselves to be bent just a little by the opinion of men and women around—Christ had nothing of that. If we want the mind in us that was in Christ Jesus, first of all we want to get our motive one hundred per cent from the will of God.

There is a yellow streak in a man's sincerity and courage the moment he begins to cater to the popular opinion of men and women. You and I are not ready to go out into Arabia, or India, or this country either, with a mind like that. I know how it works in Arabia. Here you go out as a doctor, and you try to do the best you are able to do for everybody that comes. Of course you get to be pretty well known there, and after you have been there five years everybody comes around and tells you what a good man you are. First it is the old judge with long, white beard who tells you this. He writes you a letter in Arabic, such high Arabic you can hardly read it; it is in poetry, and the burden of it is that the place would not be worth living in if you were not there. In spite of all you can do you feel your head swell just a little. You are ashamed of yourself because you let it, for you know there is nothing to it. Anybody could come out and win the same praise. Those people do not know the difference between good medical service and bad, and of all cheap and worthless compliments in the world that is about the cheapest. You get down on your knees and pray the Lord to forgive you for your childish foolishness and for the conceit of your soul, but even up to now you are not able to center your whole motive on God as you want to. If we want the mind of Christ I am sure this is the first thing we must pray for, that we get our motive from God, that the will of God shall be the whole of our motive.

The Only True Objective

The second thing that we learn about the mind of Christ is that the whole of His objective was men. That is almost as important as the other. I could take you out and show you men and women in Arabia who are anxious to serve God, and who in the sincerity of their hearts are absolutely one hundred per cent. No one could ask for greater devotion than

they show. But the trouble with these men is, you see, that they have not got the right picture of God. They have an idea that God is going to be pleased, that His happiness is going to be contributed to, His favor is going to be gained if they go out and kill a few infidels. We must be careful, if we are to have the mind of Christ, to see that our objective, like His, is men.

Christ never organized an institution. I have never been able to discover in all my study of the life of Christ that He had the slightest interest in correcting the institutions of His time. Christ had no time to waste on correcting the social conditions of His time. I do not doubt that you and I in this country have a certain duty to perform as members of the State, but that is not a primary duty. It is to go out and seek the good of men, not of institutions, not even of the church.

When a college friend of mine was ordained, the charge was given to him by a man whose self-conscious denominationalism was very strong. He said, "We are sending you to India to set up the Dutch Reformed Church in India." That young man did not set up the Dutch Reformed Church in India. He helped to set up the church of Christ in India. That, then, is the second thing we must learn if we want to know the mind of Christ, to be free from any spirit of seeking or receiving the praise of men while doing the will of God. Christ got all of his motive from above and all of His objective down below. He worked for men. He did not work for anything but men. He worked for men's eternal salvation. You will remember that seventeenth chapter of John where He says, "I have finished the work that thou hast given me to do, to give eternal life to those that thou has given me." That is the definition of the objective of Christ.

What Such a Life Costs

I want now to consider for just a moment something of how we are to accomplish that. If Christ devoted His whole life to going out and carrying God's eternal life to the hearts of men, how did He do it? Well, He did it in the first place by approaching those men without the least particle of racial or cultural superiority. And yet you will be surprised when the time comes and you see how difficult it is for you to keep your own life in line with the mind of Christ on this particular thing. You and I are going to go out soon, I hope, into Arabia, and India, and China, and other places, to associate with men and women, for instance, that do not take a bath every morning. That may not sound like a very difficult thing, but sometimes it is harder than you think.

A Caravan Dinner in Arabia

You start across the desert. You get on your "desert Pullman" two hours before sun-up and ride until a half hour after sunset. Then the leader of the caravan picks out a place for camp and turns the camels out to graze. Then you scatter around and get some supplies. One man brings some sticks, another goes to that stunted tree and gets some twigs, another brings some camel manure. But

there is one man who does not go out to hunt for fuel. He is the official caravan cook. He makes baking powder biscuits for the whole company. He takes his saddle, turns it upside down and pounds in in the middle with his fist. That makes a dish. Into that he pours so many cups of water and so many cups of flour, and makes it into a nice pancake just as light as a paving stone or a brickbat. And then, when the fire has burned down to hot ashes he buries this in the ashes and leaves it to bake twenty minutes. That is your supper. If you don't like it you had better like it, for it is all you are going to get.

They break off a piece like a piece of pie crust, solid and substantial, and you put some of it in your pocket for tomorrow. Oh, you can sit back by yourself, if you want to, and eat a sardine out of a tin can (if you happen to have a tin can with a sardine in), but that is not the way to get acquainted with those people. The way to get acquainted with them is to eat what they eat and identify yourself with them. That is what Christ means when He says, "One is your Father, and all ye are brethren." When He went to the feast at Cana of Galilee He didn't have white bread either, but He sat in that circle and ate what they ate. If you have to pray for a zinc lined, copper riveted stomach, then just pray for it.

When the baking powder biscuit course is over, it may be the next course will be "bon-bons," and they pass round roasted locusts. We do not have them often, but when we do we have a plenty. One year for two days we did not see the sun at all for the millions of locusts that went across the sky. If they land in your vicinity, the land is eaten just as bare as that floor. They are very cheap. You can buy a bushel of roasted locusts for twenty-five cents, I think. (I never bought a bushel to find out).

The man at your side took twelve locusts; you are polite and take six. You grab the locust amid-ships (this way), pull off his wings and his bony hind legs (you don't eat those), then you pull out his head by the roots, and what is left of him you eat. As I said, it is not easy. It is not always easy to identify yourself with the men you are working with, but that is what we must absolutely do. We go out there to put our lives down next to theirs, and by sacrificing our life to lift them up. "Except a grain of wheat fall into the ground and die it abideth alone." That is what it means. It is meeting men and women as they are.

Christ probably dwelt with men whose hair was a densely populated metropolitan center, but you never find Him commenting upon it, because it did not occur to Him that it was important enough to comment upon. You and I are called to work in a world that is full of disagreeable and bad-smelling and dirty people, and unless we identify ourselves with them we shall not be able to influence and save them. And I don't mean sitting down by that man and holding the side of your nose next him.

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You have got to sit down beside that man and pay no attention to his dirt.

Did it ever occur to you that Christ touched the leper? He didn't have to. It would have been much more hygienic not to. You and I have got to go out and touch the men and women who are dirty. When I am out there I clip my hair from stem to stern, and there is a good reason for that. Well, this is the first element in the price of following the Lord Jesus Christ in missionary work. "Let this mind be in you that was also in Christ Jesus." That is what it means to go out there—to disregard all those disagreeable things, and if you and I want to know the mind of Christ and to live the mind of Christ I suppose the first element in it is to get rid of our selfish snobbishness and to meet those men and women in utter humility on a plane of absolute equality.

Pocketing of Intellectual Pride

I said this morning that as we went out to Arabia we learned not to argue with people but to present them with a picture of Jesus Christ. I know of nothing harder than to do that, and if going out and eating locusts and baking powder biscuits of Arabian style will do violence to an aesthetic sense, then going out and submitting to the conceit of the Moslems does violence to every particle of intellectual pride. It is a hard thing to have the mind of Christ regarding His own message. Christ sat down with the woman at the well. She wasn't a wise woman, but Christ did not take her up and argue with her when she tried to start a sort of argument by saying that her fathers had always worshiped in this mountain, "but ye say that in Jerusalem is the place where we ought to worship."

You can almost feel the quiver of earnestness in His reply when He said, "Woman, the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth."

You are going to find it awfully difficult when you get out there to put aside all your intellectual pride. A man says to you, "The world is flat, and you are an infidel and going to hell if you don't believe it." And you just say, "Maybe it is flat, but I want to call your attention to this. Don't you think that this is a lovely thing that Christ said?" You put all your intellectual pride in your pocket, and submit to being tramped around on and being considered an ignorant man, yes, even those of us who have gone to school all our lives.

The world needs men and women that will disregard all that sort of thing and will draw for people the picture of Jesus Christ, and draw it over and over again just as Christ used to do. I know of nothing that shows the infinite patience of Christ more than the way He treated that crowd when He fed the five thousand. I have had that sort of crowds. You go into a place in Arabia or Mesopotamia where you have never been before, and word goes around that here is a doctor that will treat folks for nothing. The next morning there will be three

hundred people out to be treated, and they are the most unruly crowd.

A Medical Clinic in Mesopotamia

I recall a visit I made to Mesopotamia. I stayed there a week. Three hundred came. One hundred were treated the first day, and the other two hundred brought two hundred more next morning. I tried to get them to sit in a row, but those on the last rows would break a hole in the front row to get closer in. We had a wild time. The women were the worst of all. We had said we could treat no women until eleven o'clock, then we would send the men away and treat the women. Eleven o'clock came. The men were dismissed and the women came, a tremendous flood of female dreadnaughts. Here they are standing so close together that you couldn't put a piece of paper between them. There are on every side of you, close-up, one talking in each ear. And you say, "Yes, but I can't do anything this way. You will have to sit over there in a row the way the men did, and then perhaps I can do something for you."

No, they are right where they want to be, strategically located. You talk to them some more and say, "You must go over there, because I can't treat anybody this way." Finally, in desperation you seize the nearest one by the arm and put her over there. You have no idea how much patience it takes to be a good Christian under circumstances like that.

Don't you see it? Look at that record of Christ and the multitude. When all that hungry mob of beggars crowded round Him, wanting to be fed another time. He did not lose His patience with them. He taught them the most profound truths, almost, that we find in the New Testament, that whole discourse about the bread of life. When you realize what is needed you get down on your knees and ask God to give you patience so that you can exhibit the mind of Christ under circumstances like that.

It is difficult, you know, to put your pride in your pocket. You can eat locusts, but to put your intellectual pride in your pocket and be satisfied to give those men and women a verse from the teachings of Christ, rather than to sit there and argue them clear off their feet, isn't so easy. Maybe you could split them wide open in their foolishness, but that is not what we want to do. It is an awfully humbling thing to sit down and examine your own soul, haul it right out and look at it. What made you so happy when you had that man floored? It never came out of Christ's teachings, that argument. Then what made you so happy? "He that speaketh from himself seeketh his own glory." If you want to be a real missionary, then, "let this mind be in you which was also in Christ Jesus." You and I go out there just simply to give them the teachings, and the example, and the power, and the companionship of Christ and His salvation, and not to mix up with it any element of our own life.

Overcoming Spiritual Laziness

There is one other thing, I think, that we learn from the parable that I read when we began. Christ said, "All that ever came before me are thieves and robbers." If what we have just said means eliminating all our mental and spiritual pride, so we have also to eliminate our spiritual laziness. It is not so easy to insist upon coming close enough to Christ ourselves to get our guidance and our light from Him, and yet that is what He wants us to do. Do you know what the trouble is with the average missionary? Not that he has not read the Bible or that he is unacquainted with theological books. The trouble is that he is satisfied to get a message for those men and women from some human source, and he is not willing to take the time, and put in the hard work and study, and the devotion to Bible study and prayer, that will give him a message direct from Christ Himself. That is what we must have, because that is the only thing that is effective. The finest theology is not a bit effective if it is nothing but another variety of canned goods from this country.

I was telling you this morning about listening to a man defend the Christian faith, and yet that man was miles from the wisdom of Christ. He was not even clean and decent in his life, and yet he was scrupulously orthodox. We are likely to fall into that same temptation over and over again. Yes, anything is easier than to get our message from Jesus Christ direct.

I was talking more than a week ago to a man in the railroad train. I was asking him what church he belonged to, and he said to such-and-such a Protestant church. I asked him something about the Bible, as I read and studied it, and all that that man knew was the figuring of dates for the return of Christ, speculations as to whether England was going to go down or not, and so on. I listened with dismay because I do not believe that man had even come into contact with Christ. That is an awfully extreme case, and yet it is perfectly possible to take a doctrine such as the hope of the second return of our Lord which I prize as I prize very few doctrines, and make a sort of fetish of it, engaging in controversy over it until it is no longer the mind of Christ. Anything is easier than to go to Christ Himself and get down on your knees and patiently study His own teachings until some light breaks through from those teachings into your own soul.

The man that can go to Christ's own teachings and get his leadings direct from Him, is the man of power. The only way we will be able to reflect the mind of Christ in India, China or Arabia is by coming into contact with Christ, so that His mind can come in contact with our minds, so that we can be filled with Him. As I said, it is a hard thing to get rid of our spiritual pride and to be satisfied to present to those people nothing except what Christ Himself gives you, and it is harder for some of us in the unconquerable laziness of our

own spiritual lives to drive ourselves to it, to be pressed to really get our light from Him.

One of Christ's Absolutes

I am going to close with just a little parable, the most beautiful in the whole Bible, I think. It is in the twelfth chapter of John. You remember the story, how Christ had just before been taking supper with Lazarus. And then there were certain Greeks among those that went up to worship at the feast, who came to Philip saying, "Sir, we would see Jesus."

"Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them saying, The hour is come, that the Son of man should be glorified."

Those men wanted to follow Jesus. It was not going to be easy now to do this, but He gave them the principle upon which it had all to rest. He said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. That is one of God's terrible absolutes. There are no conditions and no qualifications there. Give up your life with a clean, soft bed every night; give up the spiritual conceit that makes it so difficult to be content with Christ's words; give up our spiritual laziness—"except a grain of wheat fall into the earth and die it abideth alone." "But if it die (and this is just as absolute, just as unqualified) it bringeth forth much fruit." "That is what you and I want. We see the world in its need. We want to carry to that world a helpful message.

THE SOCIAL FEATURE OVERDONE

Grove Patterson, managing editor of the *Toledo Blade*, delivered an address at the Detroit Area Methodist Conference held recently at Pontiac, Mich., in which he said (as given in *Our Church Tie* of the First Congregational Church, Cicero, Ill., William McCarrell, '12, pastor):

"Speaking as a business man, and not as a churchman, I express the opinion and the fear that the church is going too far as an efficient social service institution and not far enough as a church in its original, fundamental, spiritual significance.

"Notwithstanding the opinion of many, if not most clergymen today, the average man in the street, the average citizen does not want entertainment in and from his church primarily for motion pictures or for the sensational discussion of topics of the day, or for book reviews and musical concerts. He can get all those things, and usually better ones, six days and nights in the week.

"Still speaking as a business man and an average citizen, I say we go to church to hear again and again the great spiritual truths that build character and give spiritual significance to life. We go to hear again and again, 'In my Father's house are many mansions,' and 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.' We go to hear, through the mediumship of an understanding and spiritual pastor, 'Come unto me all ye

that labor and are heavy laden, and I will give you rest.' We go to hear that the arm of the Lord has not been shortened.

"I looked over the church announcements in a recent Saturday paper, and I read these: 'Go to the — Church tomorrow. Readings from the poems of Oscar Wilde.' 'Go to the — Church tomorrow night. A great film: 'The Nest,' by Rupert Hughes.' 'Go to the — Church tomorrow night. 'Flappers and Flapdoodle' by the pastor.'"

THE BIBLE HOUSE OF LOS ANGELES

A report of this organization made at the twentieth anniversary of its founding, shows that it began its great work on a gift of \$100,000 for work in South America, Mexico, Spain and other lands where the Spanish language is used.

The circulation up to January 1, 1923,

of Testaments, Gospels and portions of Scripture was 7,978,749 copies, and books and tracts 39,730,221. These were chiefly in the Spanish and English language, although a small portion were in Portuguese and Italian. More than \$600,000 has been received without solicitation or public appeal during the period. The receipts for the last year were \$53,257.60.

MODERNISM

An address by Rev. Arthur H. Carter of England on the peril of Modernism to Great Britain and America, given under the auspices of the Bible Witness Union, on his return from a trip to America in which he visited some of the main centers and studied the Fundamentalist movement in its opposition to Modernism, can be secured for 6d. by addressing Protestant Truth Society, 3 and 4 St. Paul's Churchyard, London.

Publisher's Stuff

We have been house-cleaning. That is, in our addressograph department. For a long period of time we have accumulated a large number of names, sent sample copies, and circular letters. Many, many of those names are now dropped from the list, and we would heartily welcome your sending to us new names of Christian people to whom you would recommend sending samples of the Moody Bible Institute Monthly and circular letters. Anything you can do to help us increase the circulation will be appreciated by

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Moody Bible Institute Monthly

For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

FOUR EXCELLENT "YETS"

1. The "yet" of Substitution, Isa. 53:9, 10.
2. The "yet" of Salvation, Ps. 40:16, 17.
3. The "yet" of Affliction, Hab. 3:7, 18.
4. The "yet" of Provision, Matt. 6:26

—L. J. Derk.

AN ACROSTIC SERMON OUTLINE

S ystematically, Luke 24:27.
C arefully, John 5:39.
R everently, 2 Pet. 1:19-21.
I ntently, John 7:17.
P rayerfully, Ps. 119:18.
T rustingly, John 20:31.
U nderstandingly, Heb. 5:12.
R etentively, Deut. 20:9.
E very Day, Acts 17:11, 12.
S avingly, 2 Tim. 3:15-17.

—H. T. Crossley.

GOD'S PLAN OF REDEMPTION

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, etc."—2 Cor. 5:19.

1. *The Divine Provision*, "God was in Christ."
2. *The Divine Purpose*, "Reconciling the world."
3. *The Divine Person*, "Unto himself."
4. *The Divine Pardon*, "Not imputing their trespasses."

—William H. Robins.

LOVETH

Whom the Lord loveth He chasteneth (Prov. 3:12; Job 1:2; Heb. 12:5-11).

The Lord loveth judgment (Ps. 37:28; Mic. 6:8; Matt. 23:23).

The bride, in the Song of Songs, speaks of the Lord thus, "Whom my soul loveth" (1:7; 3:1-4).

The Father loveth the Son (John 3:35, 5:20).

He that loveth me shall be loved of my Father (John 14:23; 16:27).

God loveth a cheerful giver (2 Cor. 9:7). How saved ones ought to give, in view of 2 Corinthians 8:9.

Those who think they are forgiven only a little, love little (Luke 7:47).

"He that loveth father or mother more than me," said the Lord Jesus, "is not worthy of me" (Matt. 10:37). How heart searching are such words.

He that loveth his life shall lose it (John 12:25; Acts 20:24; 21:13).

He that loveth God loves his brother also (1 John 4:21; 4:7; 2:10).

—Thoughts from the Word of God.

March, 1924

"IF CHRIST BE IN YOU"

Colossians 3

1. "Seek those things which are above," v. 1.
2. "Set your affections on things above," v. 2.
3. "Mortify your members," v. 5.
4. "Put off," vv. 8, 9.
5. "Put on," vv. 10, 14.
6. "Let the peace of God," v. 15.
7. "Let the word of Christ," v. 16.
8. "Do all things in name of Lord Jesus," v. 17.
9. "Walk in wisdom," 4:5.
10. "Let your speech," 4:6.

—E. O. C.

OUR VITAL RELATION TO CHRIST

"For without me ye can do nothing."—John 15:5.

1. "Through" whom we have **Peace with God**, Rom. 5:1.

2. "In" whom we have **Redemption**, Eph. 1:7.

3. "By" whom we have **Access into Grace**, Rom. 5:2.

4. "From" whom we have the **Holy Spirit**, John 15:26.

5. "With" whom we have **Fellowship**, 1 John 1:3.

6. "For" whom we have **Suffering**, Phil. 1:29.

—B. W. Burleigh.

SERMON OUTLINE ON SALVATION

"How shall we escape, if we neglect so great a salvation?"—Hebrews 2:3.

I. Its Importance in Relation to Mankind.

1. God is the author of it, Ps. 65:5; Jer. 3:23.
2. Man is the recipient of it, 2 Cor. 5:18, 19.
3. God to be glorified by man through it, Ps. 50:14, 15.

II. Its Importance in Relation to Christ.

1. In setting aside His heavenly glory Phil. 2:7, 8.
2. His humble ministry among men, John 13:4, 5.
3. Wrought out by the sacrifice of Himself, Isa. 53:5.

III. Its Indwelling Value to Believers

1. Negatively:
 - (1) No fear of Satan, John 8:36.
 - (2) No fear of death, 2 Cor. 5:8; 1 Cor. 15:55-57.
 - (3) No fear of condemnation, John 5:24; Rom. 8:1.
2. Positively:
 - (1) Justified in God's sight, Rom. 5:1.
 - (2) Abiding peace of soul, John 14:27.
 - (3) Blessed hope of reigning with Him, 1 Thess. 4:16, 17; Rev. 22:5.

—R. Baker.

EIGHT FACTS CONCERNING CHRIST IN HEBREWS 1

1. *Communication*, "Hath spoken unto us," v. 2.
2. *Creation*, "He made," v. 2.
3. *Dispensation*, The ages.
4. *Manifestation*, "Brightness of his glory," v. 3.
5. *Sustentation*, "Upholding all things," v. 3.
6. *Expiation*, "Purged our sins," v. 3.
7. *Exaltation*, "Better than angels," v. 4.
8. *Consummation*, "Till I make thy enemies my foot-stool," v. 13.

—H. G. Hamilton.

SEVENFOLD ENCOURAGEMENT IN THE PSALMS FOR BELIEVERS

1. "Thou art my God." (Ps. 118:28).
He is praised and exalted by His own.
2. "Thou art good." (Ps. 119:68).
He doeth good to all.
3. "Thou art there." (Ps. 139:8).
He is everywhere.
4. "Thou art my hiding place." (Ps. 119:114).
He is our refuge at all times.
5. "Thou art near, O Lord." (Ps. 119:151).
He is ever near to help and cheer.
6. "Thou art with me." (Ps. 23:4).
His abiding presence.
7. "Thou art the same." (Ps. 102:2).
He changeth not.

—J. M.

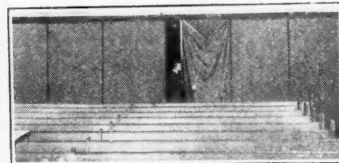
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A TONIC FOR CHILLS

Our newspapers are full of all kinds of prescriptions and remedies for all kinds of aches and ailments. Among the rest we have found this "Chill Tonic for Cold Christians," put forth from the prescription department of a Southern minister, which seems so good that we venture to pass it along to our readers:

Every morning on rising spend ten minutes exercising faith in the closet of prayer. While waiting for breakfast gather into your heart manna from the Sermon on the Mount. Then mix well and take internally a mixture composed of equal parts of the following ingredients: Sympathy, humility, gentleness, meekness, cheerfulness, willingness, love, patience, earnestness, faith in God, faith in yourself, faith in your work. Add enough will to assist in taking, and destroy the bitter taste with a glass of enthusiasm. Shake well and take hourly until the condition is relieved.

SANCTIFIED TROUBLES

It is one of the most glorious truths of our holy religion, says *The Herald of Holiness*, that it can come into our troubles and sanctify them, and make them instruments for our development and culture and skill for the Master's use in His cause. David said it was good for him that he had been afflicted. Many a child of God has found it to be as true in their case. It all rests upon how we receive the troubles. We must take them as the disciplinary work of a kind and infinitely loving heavenly Father, and not the unfortunate happenings of a cruel and remorseless fate. Let us always look up and not down in times of affliction and sorrow. Dr. James Mudge says:

Suffering is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness. Sorrow is Mount Sinai, where one may talk with God face to face if he will not be afraid of the thunder and lightning. The black threads in the loom are as essential to the perfection of the pattern as are the white. Trials are the rough file to rub the result off our virtues; they are the sharp, whirling wheels that cut and polish the jewels of character; they are the fiery furnace purging away the dross that the gold may appear; they are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are spiritual promotions, are the shadows of God's wings. They show us our weakness and drive us to Christ.

God's blows are blessings; all His chastenings are caressings, all His privations and prohibitions providences, all our grievances God sends. "He loves His people when He strikes them as well as when He strokes them." We may be absolutely sure of this from many a plain passage of Scripture, as well as from multitudinous pages of personal experience. And the being sure that love divine is back of the blow is what robs it of all sting. The nearer we draw to Him who handles the rod, the lighter falls the lash. "They who look upon God's face do not feel His hand," "do not in their prayer recall that they are chastised at all."

TRUST IN GOD

"I have learned, as days have passed me,
Fretting never lifts the load;
And that worry, much or little,
Never smooths an irksome road;
For you know that somehow, always,
Doors are opened, ways are made:
When we work and live in patience
Under all the cross that's laid.

"He who waters meadow-lilies
With the dew from out the sky,
He who feeds the flittering sparrows,
When in need for food they cry,
Never fails to help His children
In all things, both great and small;
For His ear is ever open
To our faintest far-off call."

—Anon.

SIX TESTS OF REGENERATION I JOHN

1. *The Practice of Righteousness*, 2:29.
 2. *The Prevention of Sin*, 3:9.
 3. *The Prevalence of Love*, 4:7.
 4. *The Profession of Jesus as Christ*, 5:1.
 5. *The Prostration of the World*, 5:4.
 6. *The Powerlessness of Sin*, 5:18.
- Note the phrase, "born of God."
—Thomas A. Bancroft.

ABRAM'S SEPARATION

Genesis 12:1-4

- I. The Call to Separation, v. 1a.
 - II. The Promise of Guidance in Separation, v. 1b.
 - III. The Promise of Personal Blessing Accompanying the Separation, v. 2.
 - IV. The Promise to Bless Others through the Separation, v. 2.
 - V. The Protection Consequent upon the Separation, v. 3.
 - VI. The Rewards of Separation—"A great nation and a great name," v. 2.
 - VII. The Faith which Obeyed the Call to Separation, v. 4, with Heb. 11:8.
- T. R. Dunham.

HOW DO YOU PRESERVE YOUR CLIPPINGS?

Some readers of these lines have devised, adapted or adopted a practical method of preserving sermon outlines, Bible readings, anecdotes or illustrations, a quotable poem, against the inevitable day of need. What is your plan? Will you tell it to us in about 250-300 words, for the benefit of your brother preacher?

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TWENTY-THIRD PSALM

The Lord is my shepherd.....Possession
I shall not want.....Provision
He maketh me to lie down in green
pastures.....Position
He leadeth me beside the still
waters.....Progress
He restoreth my soul. He leadeth
me in the paths of righteousness
for his name's sake.....Preservation
Yea, though I walk through the
valley of the shadow of death,
I shall fear no evil; for thou art
with me.....Protection
Thy rod and thy staff they com-
fort me.....Power
Thou preparest a table before me
in the presence of mine enemies.
Thou anointest my head with
oil.....Preparation
My cup runneth over.....Plenty
Surely goodness and mercy shall
follow me all the days of my life,
and I will dwell in the house of
the Lord forever.....Purpose
Sel.

THE COMBINATION SERVICE By David Hasler Glass, Ph.D.

Almost every Protestant church faces these facts: The children are not in the preaching service; the adults are not in the Bible school. The young people passing out of the Sabbath-school do not come into the life and work of the church. In trying to meet these conditions God has led me into the following plan which meets the conditions:

We began with an invitation to all our people to come to church. The men, the women, the children, the whole family constitute the unit and they come to church together. They all come together at the regular preaching hour. The service consists of the following program:

1. Organ voluntary.
2. Hymn.
3. Prayer.
4. Gloria or Doxology.
5. Scripture lesson.
6. Collection and special music by the choir.
7. Notices.
8. Sermon.
9. Brief prayer.
10. Hymn.
11. Bible study.
12. Secretary's report.
13. Hymn.
14. Benediction.

The members of the Sunday-school and the members of the congregation assemble at the hour of the preaching service and are seated in the auditorium. The service is divided into three periods of one half-hour each. The first covers the first seven numbers of the order of service. The second is occupied by No. 8, the sermon. And the third is devoted to Bible study, Nos. 10-14.

At the close of the sermon the pastor announces that the classes will immediately assemble for Bible study after the singing of the hymn, and reminds the congregation that the service is not ended, but that it will be in a half-hour.

March, 1924

Polite ushers are stationed at the doors to give a personal invitation to strangers, or others who might leave the room, to remain for Bible study. The members of the church are loyal, and most strangers are curious to see the new plan to the end of the service; hence the whole congregation remains to the Sunday-school. There is not another opening service; but all proceed to the study of the lesson at once.

The advantages of the plan are that more than 90 per cent of the congregation remain for the Sunday-school lesson study. The importance of this achievement cannot be estimated. It has been almost impossible to arouse a general interest in Bible study. Many members of our church never read the Bible! Heresy, unbelief, indifference, and fanaticism are in most cases easily traceable to a lack of Biblical knowledge. Happy is that pastor whose entire membership is given to the study of the Bible; and happy is that people which has a fair chance to study it under competent teachers.

It secures the presence of more than 95 per cent of the Sunday-school at the preaching service—an achievement which the church has sought for many years. If it accomplished nothing more than this, it would furnish sufficient reason for every Protestant church to break up the old forms and adjust itself to the easy solution of a great problem.

It has increased the interest and attendance of our rural population. I have discovered that the chief reason why farmers do not attend church is that they cannot go and leave the children at home; neither can they take the children with them on account of the lengthy services. When they do go, it is so late when they return home that by the time dinner is over it is time to do the chores, and they have no time for rest or for the cultivation of family life. Under the consolidated plan, with its shortened service, there has been a marked increase in the attendance of the rural population.

It improves the preaching. Dr. Tyng once said: "If more ministers would preach to the children in their congregation, more people would understand their minister." The presence of the children is an inspiration to the preacher. Instruction is not the chief need of children, but impressions that inspire right impulses. He who preaches "in the demonstration of the Spirit and of power," will have no difficulty in preaching to a congregation in which the children are present. The preacher must be brief. He must keep within the thirty-minute limit.

The families come to church together, sit together, and together return home. It maintains the family unit in worship. It does away with an objectionable class of music and gives the children a chance to sing the standard hymns of the church. It brings them under the instruction and direct appeal of the pastor—a vital point of contact.

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THE EMPEROR LIKE BURNING FLAX

It was a custom in Rome that when the Emperor went by upon some grand day in all his imperial pomp there was an officer appointed to burn flax before him, crying out, "*Sic transit gloria mundi*" ("All worldly comforts are transitory"), to put him in mind that all his honor and grandeur should soon vanish and pass away like the smoke vapor from the burning flax. "*What is your life? It is even a vapor?*" (James 4:14).

* * *

SHUT THE DOOR

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut the door you can hear."

His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. *Some folk have gotten their hearing badly confused because their doors have not been closed tightly. Man's voice and God's voice have become mixed in their ears. They can not distinguish between them. The trouble is partly with the door. If you'll shut that door, you can hear.*—S. D. Gordon.

* * *

ROCKING-HORSE CHRISTIANS

Rowland Hill, the great evangelist and preacher, once visited a home and saw a child riding a rocking-horse. After watching the little boy for some time, he said with his natural wit, "He reminds me of certain Christians. There is plenty of motion, but no progress."

Such "rocking-horse" Christians are in evidence everywhere in the professing church. They are running hither and thither; they are taken up with much service; social, charitable and for different kinds of improvements. *There is almost a perpetual motion in the churches today, but where is the real spiritual progress? Like the child on the rocking-horse, there is no progress; and sometimes with all the motion, getting nowhere, the rocking horse instead of remaining stationary, slips back!*

Real spiritual progress is not achieved by continual motion in Christian service. It is conditioned on a few things: a prayerful, daily study of the Bible. This takes time. It does not merely mean the reading of a chapter each day, but the word must be ruminated, your mind must be fixed on the Lord for guidance. Remember that is one of the principal ways in which the Lord is speaking to His children today. Prayer also is of the utmost importance, because you then speak to God and the right way to approach Him is in the name of Jesus, your Mediator.—Selected

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Mr. and Mrs. W. C. Kinsey have been assisting pastors at Carmel and Knightstown, Ind., where they were blessed by a gracious revival.

The Bob Jones Evangelistic Party are in the midst of a revival in Rochester, N. Y. The interest is very great, and crowds are going to hear the good old gospel story.

Walter H. Gerow assisted in an evangelistic campaign as song leader in Mount Hope, W. Va. Five churches co-operated. They had a fine young folks' chorus, an adult choir, and a men's chorus which helped to make the campaign a success.

James B. Ely and wife are having special revival meetings in churches and groups of churches until the first of June. They have a few open dates after February 8. Can be addressed at Orion, Mich.

Rev. T. DeBoyce Franklin writes: "We have closed a blessed meeting in the Simpson Methodist Church of Des Moines, Ia. A part of the visible results were 54 decisions for Christ and 34 covenants signed to establish a family altar."

Evangelist H. G. Hamilton, of Warsaw, Ind., who for six years had been pastor of the Temple in that place, has just closed a three weeks meeting at Central Square. In February, he goes to Camdenough. In March, he will be at Tiskilwa, Ill.

The Loes have been working in the First Baptist Church of Evansville, Ind. Evangelist A. P. Renn did the preaching. There were nearly 200 accessions to the church. From there they went to Pittsburgh, and are working with Evangelist W. W. Hall.

The People's City Mission of Lincoln, Neb., report that they have had an attendance of 19,160 in the past year in religious meetings; 105 have confessed conversion, and 312 have asked for prayers. Besides this, lodgings were found for men and women, meals were given, positions were found and clothing provided. It is impossible to report all the good done by the mission; only eternity can reveal the final results.

Dr. and Mrs. H. P. Dunlop have reached Guatemala, and have commenced their evangelistic work, using an interpreter to assist them with the language. They can be reached at Apartado 174, Guatemala City, Guatemala.

The Hulme Evangelistic Party of Ohio have conducted a series of campaigns for the last five months in Iowa, and are now on their way home. They will stop at Litchfield, Ill., Gary, Ind., and Ironton, O., for meetings. Their labors in Iowa were blessed with scores of decisions.

The Prestons have just finished a great meeting at Point Marion, Pa. God blessed the meeting with many conversions. One man who had been a leader in Kentucky feuds for years, and had killed six men and lost a leg in his last battle, was wondrously saved and later brought his only son to the Lord.

The Hains Evangelistic Party, which consists of Edmont Hains as evangelist and John A. Scott as singer, has just closed a campaign at Hackettstown, N. J. The meeting closed with 500 people reconsecrating themselves to the Lord's service. From there the party goes to Chester and Mendham, N. J.

George D. Enns has been assisting A. E. Witmer of Sterling, Kan., in a mission church located about ten miles southwest of Sterling. The meetings have been very successful, the interest is growing, and the people are coming to hear the Word of God preached and sung.

Miss Sara C. Palmer has just closed a very gracious revival in the First Presbyterian Church of Pen Argyl, Pa. The church was filled every night; many were turned away. People came from as far as thirty miles to attend the meetings. The entire community has felt the effects of the campaign, and shared in the blessings therefrom.

Singing Evangelist Wm. S. Dixon, of Wheaton, Ill., is just closing his tenth consecutive year in the field. Besides the adult choir, he has featured a booster choir of boys and girls which appeared on Saturday nights. He has had over ten thousand in his booster choirs during the past ten years. Each of his choirs, adult and booster, have ranged in size up to three hundred. For a number of years he has been preaching occasionally. The last two campaigns he has preached the entire campaign as well as having charge of the music. Pastor may reach him at his home.

Moody Bible Institute Monthly

The Hutchens-Farrar Evangelistic Party closed a two weeks meeting at New Providence, Ia., with a total of 37 conversions. The last few months this party has visited LaCrosse, North Judson, and Denham, Ind., Ellington, N. Y., and Montpelier, O. God has blessed these meetings in the salvation of almost 200 souls.

Mr. and Mrs. J. C. Cardiff are assisting at Rev. Melvin E. Trotter's mission at Grand Rapids, Mich. The mission has just closed a wonderful Bible conference, and immediately following this the evangelistic campaign commenced which will last about three months. Friends are asked to pray that God may pour out a rich blessing upon these meetings.

Evangelist Earnest G. Sawyer writes: "We have just closed a gracious revival at Nanty-Glo, Pa. It was a very hard and trying field for evangelistic work, but God gave us a blessed victory. More than one hundred confessed Him at the altar. The membership of the church was greatly revived, and the whole town is reaping the results of the spiritual awakening."

The Charles Cullen Smith Evangelistic Party held meetings recently in three fields consecutively, in Yakima Valley, Wash., Ellensburg, Sunnyside and Grand view, with splendid results in both decisions for the Christian life and building up of Christian character. Among other results one young man is to enter the ministry. A teacher who said her faith had been shaken by liberal teaching was led back into the light, and many young people were led into earnest service. In one field one of the pastors was a convert of a meeting conducted by Mr. Smith. Mr. Smith's address is 5048 N. Lincoln St., Chicago.

Evangelist John R. Snyder, Huntingdon, Pa., reports a very successful year during 1923. He held thirteen meetings in Pennsylvania, Ohio, Michigan and Indiana. There were scores of conversions and many reconsecrations. The first four months of 1924 he will be in the south, having meetings in Texas, Louisiana, Alabama and Tennessee. His schedule for the year is practically filled, with only one or two open dates.

Mrs. Catherine R. Ross has conducted her initial evangelistic campaign in America at Wilkes-Barre, Pa. The pastor writes that the meetings were such a success that Mrs. Ross was asked to remain another week, during which time the meetings were better attended and more blessings resulted than at any other time in the campaign. Mrs. Ross has been engaged in evangelistic work in Great Britain for over fifteen years.

The E. J. Rollings Evangelistic Party have conducted a city-wide revival in Dearborn, Mich., in which all the Protestant churches co-operated. The campaign lasted four weeks, and great interest was manifested. The audience grew until it filled the large church in which the meetings were held. Several hundred Christians reconsecrated their lives for service, and 40 or more converts were reported.

The Ebenezer Prayer Watch of Pasadena, Calif., of which Mr. George Tester is secretary, has organized a personal work department, carried on to win souls for Christ by postal evangelism. They will be pleased to receive a list of your unsaved friends and dear ones, and will unite in prayer with you for their salvation, and will send them letters of Christian love, enclosing gospel tracts—thus seeking to win them to the Saviour's love. Send stamp with list to cover postage, if possible.

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Rev. Arthur F. Bishop of Philadelphia, Pa., closed a two weeks evangelistic meeting in the Presbyterian church of Philip, S. Dak. There were 70 conversions and many reconsecrations. The spiritual life of the church was greatly quickened. Through these meetings the cause of Christ has made a new impression on the community. The pastor and session of the Philip church are glad to recommend Dr. Bishop, without any reservation whatsoever, to any church that wants a real evangelistic meeting.

The thirty-seventh annual meeting of the Evangelistic Association of New England was held January 10 at Park Street Church, Boston. The following officers were elected for the ensuing year: President, Allan C. Emery; vice-presidents, William T. Rich, Charles H. Jones; general secretary, Rev. B. T. Livingston; recording secretary, William A. Somerby. Twenty-one directors were elected for the ensuing two years.

The general secretary reported forty-eight evangelistic campaigns conducted in the six New England States, New Jersey, Pennsylvania and Virginia, with Baptist, Methodist, Congregational, Presbyterian, Reformed, Federated and Community churches and the Y. M. C. A., and the organization of two interdenominational Sunday-schools. Addresses were given by Rev. Robert Watson, D.D., pastor, First Presbyterian Church, Boston, on "The Place of the Evangelist in the Church"; and Rev. A. Z. Conrad, D. D., pastor, Park Street Church, on "Progressive Evangelism, the Hope and Salvation of the Christian Church."

An appropriate resolution on the death of Col. Edw. H. Haskell, in Pasadena, Calif., was adopted.

The Colgrove Evangelistic Party held two campaigns during the month of January, at Cass City and Lyons, Mich. At Cass City the meetings were exceptionally well attended, a large chorus choir being the attractive feature of the services. The young people took a great interest in the meetings, and had their own prayer meetings once a week for the campaign. The outstanding feature in the Lyons campaign was the conversion of the superintendent of the high school, who boldly took his stand for the Lord.

The Rayburn Evangelistic Party sends the following report: "Our fall work included tabernacle meetings at Rocky Ford, Colo., Coffeyville and Atchison, Kan. We are now at Gainesville, Tex., with all denominations co-operating. The conversions to date during this season total 2,000, not counting volunteers for definite service, which have been several hundred. It is one of the aims of Dr. Rayburn to lead young people up to the point of definitely surrendering their lives to Christ's service. We earnestly request the prayers of the readers of the Moody Bible Institute. From here we will go to El Reno, Okla.

Rev. David A. Sellers, pastor, First Reformed Church, Xenia, O., writes: "We had a regular feast of good things here last Sunday, January 13, when 'Lucky Baldwin' made six addresses during the day, and all were enjoyed very much. 'Lucky' has a great message, and the Lord blesses it. There were crowded houses out to hear him, and hands were raised for prayer at each service. Our prayers are with him in the work he is doing for the boys who

have gone wrong." Lucky Baldwin (Mr. C. J. Balfe) is the Protestant chaplain at the Chicago Bridewell, and has an interesting story to tell about the work. He will be glad to speak for pastors on Sundays, by appointment, and may be addressed at 153 Institute Place, Chicago.

DEATH OF CHARLES LANGSMAN

"Charlie" Langsman, so well known to Rescue Mission workers and to many former students of the Moody Bible Institute, and who has been superintendent of the Bible Rescue Mission, 626 W. Madison St., Chicago, died January 7. The immediate cause of his death was ascribed to a complication of diseases. Mr. Langsman's last illness probably resulted from a serious case of pneumonia, from which he suffered over a year previously, leaving his lungs in a bad condition, causing continuous suffering.

He was stricken in June last year, and the doctors advised taking him to the hospital immediately, from which time on they gave constant attention to his case, trying to relieve an abscess in his right lung, but were not successful.

The funeral services were held at the Moody Bible Institute Auditorium, January 10. There was a large attendance, including many mission superintendents and Christian workers in general. He was laid to rest at Oak Ridge Cemetery.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—March, Salt Lake City, Utah.

Harry Beckman—March, Owensboro, Ky.; Apr. 20-May 3, Birmingham, Ala.

John E. Brown—March, Columbus, Miss.; April, Knoxville, Tenn.; May, Bluefield, W. Va.

Clinton H. Churchill Party—March, Guthrie, Okla.

H. T. Crossley and J. H. Leonard—March-June, Orilla, Midland, Elmvale, Minesing, Victoria Harbor and Hawkestone, Ont.

John W. Erskine—Feb. 28-Mar. 17, Tekousha, Mich.

P. H. Kadey Party—February-March, Detroit, Mich.

W. C. and Mrs. Kinsey—Feb. 11-Mar. 2, Monon, Ind.

F. E. Lindgren—Feb. 10-Mar. 2, Kenton, O.; Mar. 4-23, Sistersville, W. Va.

The Loes—March, Roscoe Pa.; April, Ford City, Pa.

Mathis-Armstrong Party—March, Champaign, Ill.; April, Cambridge, Neb.

Rev. Duncan McNeil—1924, United States.

Richard Nyburg—Mar. 9-30, Adena, O.

Sara C. Palmer—March, Reading, Pa.; April, Quincy, Mass.

The Prestons—March 2-16, Mitchell, Ind.; Mar. 18-30, Ravenna, Mich.; Apr. 6-20, Plymouth, Mich.

Milton S. and Mrs. Rees—March, Philadelphia, Pa.; April, Syracuse, N. Y.

Ernest G. Sawyer—Feb. 24-Mar. 16, Keiser, W. Va.; Mar. 23-Apr. 20, Wilmerding, Pa.; May 18-June 8, Sharpsville, Pa.

Charles Cullen Smith—March, Harrison, Idaho; April, Holland, Mich.

Gypsy Smith, Jr., Party—March, Greenwood, Miss.; April, Valdosta, Ga.; May, Rocky Mount, N. C.; June, Columbia, Miss.

John P. Snyder—Mar. 20, Fruitdale, Ala.

The Vinaroffs—Feb. 11-Mar. 2, Bowdrie, O.; Mar. 3-23, Bremen, Ind.; Mar. 30-Apr. 20, Findlay, O.; Apr. 21-May 11, Piqua, O.; May 12-June 1, St. Francisville, Ill.

Charles F. Weigle—February, Lake Wales, Fla.; Avon Park, Fla.

E. L. Wolslagel—Mar. 16-30, Fort Smith, Ark.; Apr. 1-15, Middlesboro, Ky.; Apr. 20-May 4, Indianola, Miss.

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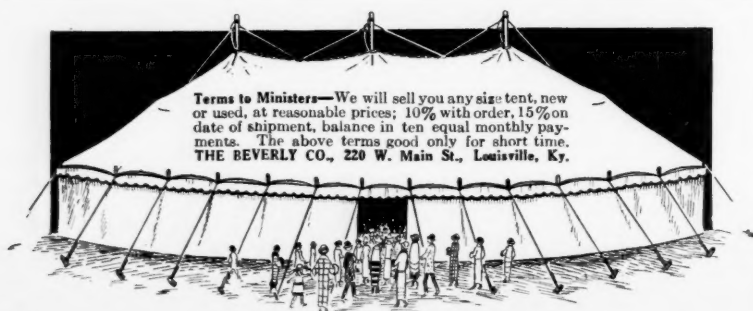
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March 1 (Saturday) Revelations 3:14-22.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." It is a good thing to think seriously about our sins of omission. These arise very often because we do not put ourselves in an attitude to hear what the Saviour tells us to do. Of course, He may at times insist on entering, for "As many as I love, I reprove and chasten," but ordinarily if we do not listen for the knock at the door of our hearts, our conscience soon becomes dull of hearing, and then, of course, we do not open to the Lord and invite Him to come in. Even when we're doing wrong, He stands at the door and knocks.

March 2 (Sunday) Psalm 51:1-10.

"Have mercy upon me, O God, according to thy lovingkindness: * * * according to the multitude of thy tender mercies blot out my transgressions." David's prayer for pardon is based upon the revelation of God's character as "full of compassion and gracious; abundant in loving kindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exod. 34:6, 7). Lovingkindness is the only way now by which sinful man can approach his God. It blots out our debt, erasing it completely from the book of His remembrance.

March 3 (Monday) 1 Samuel 15:13-23.

"Behold, to obey is better than sacrifice." As children we did just like Saul. Our parents sent us to do something. We only did part, and when reproved for it we made excuses or put the blame on some one else. Then, in order to make amends, we tried to be very nice to Mother. As we grew older, we became Sauls toward God. We did not obey the letter of the law He gave us and we tried to do penance, but our conscience told us that we were wrong, because we had not obeyed the command.

March 4 (Tuesday) 1 Samuel 10:1-9.

"God gave him another heart." There is no evidence that Saul was a wicked man before Samuel anointed him to be king over Israel, but it was necessary for him to have a greater understanding, and, therefore, the Lord gave him another heart. Saul had never prophesied before, but when the time came, he joined in with the prophets because "the Spirit of God came mightily upon him." If we prepare ourselves as well as we know how for the work God calls us to do, we do not need to hesitate for fear that we know not what to say, for God's Spirit puts the right words and thoughts into our new hearts.

March, 1924

March 5 (Wednesday) 1 Samuel 10:17-27.

"See ye him whom Jehovah hath chosen, that there is none like him among all the people." Jehovah chose the king, and Samuel told the people the manner of the kingdom as it is found in Deuteronomy 17:14-20. The people could not put any man at the head of the government; only the one named by Jehovah. This man had to be an Israelite, and not a foreigner. He must not multiply riches nor wives to himself. He had to make a copy of the law and read therein every day. In a sense, all Christ's peoples are "Kings for Him," since each controls a little kingdom.

March 6 (Thursday) 1 Samuel 11:1-11.

"And the Spirit of God came mightily upon Saul." The men of Jabesh-Gilead went to Gibeah for help, little suspecting that the Lord was leading them to Saul, their deliverer. Saul had to ask why the people wept, but just as soon as he knew, God's Spirit came to give him courage, and to guide him in preparing to fight the Ammonites. His zeal became so contagious that a large army was raised in a short time. Enthusiastic workers for the Master attract other workers, and the larger number helps in conquering the Christians' foes.

March 7 (Friday) 1 Samuel 15:10-16.

"It repenteth me that I have set up Saul to be king." This is the second time that Saul disobeyed the Lord. The first disobedience is very similar to this one (chap. 13). Saul, like many another sinner caught in the act of doing wrong, tried to throw the blame on some one else, and even went so far as to assign a religious cause for his sin. Neither of these excuses was worth anything, for the Lord knew that Saul was not telling the truth. It is the same with us when we do wrong and try to hide behind some one else. The Lord sees into the heart and no secrets can be kept from Him.

March 8 (Saturday) 1 Samuel 15:17-28.

"Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king." Saul was divinely chosen to be king of Israel. As long as he obeyed the Lord's commands, turning not aside from them to the right hand or to the left, the days of his kingdom would be prolonged. However, when he smote the Amalekites, he did not follow the will of the Lord, but the will of the people. He rejected the word of Jehovah, and his kingdom was at an end. He was no longer the king of God's people, the Israelites. It does not pay to see how far we can go on doing wrong before the wrath of God descends upon us.

March 9 (Sunday) Psalm 139:1-12.

"O Lord, thou has searched me, and known me." The whole Psalter is full of the consciousness of the intimate

personal relation between God and man. This Psalm is the climax of this thought. God, and God alone, has a perfect knowledge of everything that man does and thinks. The Psalmist, meditating on this truth, does not want to escape from God, but to yield himself more fully to His control and guidance. Light, darkness, distance, make no difference. God is everywhere. For those who are really His, this truth is full of helpfulness; but for those who are doing wrong, it is a terrible thought.

March 10 (Monday) 2 Samuel 7:18-26; 8:14-15.

"And David executed justice and righteousness unto all his people." No one will question the fact that David was a good king. Among the reasons given for his being such a king are these: (1) His trust in God. Verse 18 of today's reading says that he "went in and sat before Jehovah." He waited on the Lord, and when the Lord told him to do anything, he knew He would guide and protect him. (2) His modesty. "Who am I, Lord, that thou hast brought me thus far?"—from the sheepcote to the head of all Israel. (3) His interest in all his people.

March 11 (Tuesday) 1 Samuel 16:1-13.

"Man looketh on the outward appearance but Jehovah looketh on the heart." In selecting the first king of Israel, Saul, a man, head and shoulders taller than the people, and therefore one to whom they looked up to literally and figuratively, had been found. But in choosing David, the second king, Samuel was told not to consider outward appearance for "Jehovah looketh on the heart." We misjudge people when we consider only their looks, but if we are allowed to read their inmost thoughts, we can form a much more correct idea of their character.

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March 12 (Wednesday) 1 Samuel 17: 41-49.

"I come to thee in the name of Jehovah of hosts." Goliath, the giant of the Philistine army, relied on his own strength and skill. David relied not only on his skill in using a sling, but on the divine power back of him, to show him when to throw and where to hit. Youth's enthusiasm and alertness are wonderful factors in fighting God's battles. It is a joy, indeed, to see a real young man or woman in the front ranks of God's soldiers. "Remember now thy Creator in the days of thy youth, before the evil days come."

March 13 (Thursday) 1 Samuel 18:1-9.

"The soul of Jonathan was knit with the soul of David." What is more beautiful than a real, true human friendship! Jonathan was ready to do anything for David, because he "loved him as his own soul." It is good for every one to have a friend whom they treat as Jonathan and David treated each other. It teaches self-abnegation, consideration for others, generosity, self sacrifice, patience, and above all else, love. But greater than human friendship is God's love for us.

March 14 (Friday) 2 Samuel 2:1-10.

"And they anointed David king over Israel." This was the third time that David had been anointed. At Hebron he had reigned seven and a half years over Judah; he was now king of all Israel. His band of six hundred faithful followers had swelled into a host. Now not only Dan, Judah, Simeon, Benjamin, Ephraim, Reuben, Gad, and the half tribe of Manasseh, flocked around his standard, Issachar sent men and Zebulun and Naphtali sent not only men but peculiar products of their rich country, while an even more important accession consisted of 4,600 warriors of the Levitical tribe, and 3,700 of the house of Aaron.

March 15 (Saturday) Psalm 27.

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?" "Psalm of fearless trust in God!" When we consider what the Lord has done for us and for others who have put their trust in Him, do we not lift up our heads and sing, He is our light? The darkness of trouble, anxiety and danger are illumined, and we experience life and joy. Worry makes us weak mentally and physically, but since He is our salvation, we need have no fear of not being saved. His salvation is free to all who ask for it. Then He is our strength and we can lean on Him and not worry about frail humanity.

March 16 (Sunday) Psalm 24.

"The King of glory will come in." David had conquered Zion, not in his own strength, nor for his own glory, for it was to be the city of the Lord of Hosts. The King (its owner) was to enter and take possession now. The ark must be brought and placed in the tent; so for this occasion,—the greatest in David's life,—this Psalm was written. Before inviting the King in, David explains that while this is to be the special dwelling place of Jehovah, yet "the earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

March 17 (Monday) 2 Chronicles 1:7-12.

"Give me now wisdom and knowledge, that I may go out and come in before this people." Solomon, at the beginning of his reign, was modest, humble in his own sight, and the Lord gave him opportunity to ask for whatever he wanted most. In choosing as he did, he became the greatest earthly king of all times. His choice was honored by the Lord, so that he knew how to go out before his people and he was not ashamed to come in before them because he had been victorious.

March 18 (Tuesday) 1 Kings 11:6-11.

"And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel." Solomon had been warned that if he turned away from Jehovah, Jehovah would rend the kingdom from him. We annul all contracts when we do not fulfil our part. Solomon let his wives influence him to drift away from the only true God, and just one tribe is saved for the King's son,—not for his sake, but for David's and Jerusalem's sakes. "His heart was not perfect with his God."

March 19 (Wednesday) 1 Kings 3:4-15.

"I have given thee a wise and understanding heart." It was just a dream, but the Lord often used this method of imparting His message. It showed that Solomon had made a good beginning, but the third verse of the same chapter points to the flaw in his character. "Solomon loved Jehovah, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places." His wise and understanding heart was divided. It is sometimes easy to make a good beginning, but it is much harder to continue doing good.

March 20 (Thursday) 1 Kings 8:54-65.

"So the king and all the children of Israel dedicated the house of Jehovah." After three years of preparation, and seven years in building, the work was completed. The ceremony of dedication lasted seven days. What a wonderful occasion it must have been,—the assembled nations, the sacrifices, the music, and greatest of all, the "glory of the Lord, as Jehovah took possession of His earthly abode. This ceremony was followed by the Feast of Tabernacles, which was continued two weeks,—twice the usual time.

March 21 (Friday) Proverbs 4:1-9.

"Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting get understanding." The book of Proverbs has thirty-one chapters, full to overflowing with practical suggestions for living. A certain Scotchman attributed his success in life to the fact that he read this book of the Bible through every month, a chapter a day, and lived according to its precepts. He gained wisdom. It taught him how to carry on his life in the best way, living according to the teachings of the doctrine of Jesus Christ, the fount of all wisdom.

March 22 (Saturday) Ecclesiastes 12: 1-10.

"Remember thy Creator in the days of thy youth." The Creator did all for us,—made us and the world in which we live. He provided us with all that was necessary for our happiness. Surely we ought to remember Him, to thank Him, to serve Him, to show unto others our faith in Him. And the time to remember Him is in our youth, in order that we may give back to Him our best. For if we do not remember Him in our youth, it will not be easy to do so when the evil days of age or infirmity come upon us. There is a joy in the service of youth, but the pleasure is weakened when we wait too long to consecrate ourselves to the Creator.

March 23 (Sunday) Psalm 45:1-7.

"Thy throne, O God, is for ever and ever; a scepter of equity is the scepter of thy kingdom." The Messianic significance of this Psalm is almost universally recognized. The throne of no earthly king will last forever. We have seen many totter and fall in our own day. But we know that no such fate awaits the throne of our God,—it is an everlasting kingdom. Then, too, the kingdoms of this world are filled with injustice and evil, but the scepter of

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March 24 (Monday) Genesis 12:1-7.

"And be thou a blessing." In our study of this chapter on December 31, we thought of Abraham as leaving his country in obedience to God's command. He was to be blessed if he obeyed; but he was himself, also, to be a blessing. We cannot receive blessings from God and not pass them on to others. We are unworthy recipients of His favor if we do not share His blessings. We are filled with His Spirit in order that we may overflow on those begging for the Comforter.

March 25 (Tuesday) Exodus 3:1-12.

"Certainly I will be with thee." The task assigned to Moses was a very large one,—to deliver the children of Israel from Pharaoh's yoke. He naturally hesitated about undertaking it, but God never asks His followers to do anything without offering His help and presence. So in this case, He answers Moses that He will be with him, and then gives him a token to make it doubly sure. Knowing this we need never fear to undertake the biggest work for God.

March 26 (Wednesday) Deuteronomy 4:32-40.

"Because He loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power out of Egypt." No one can deny that God loved Israel, and still loves Israel. As long as they served and obeyed Him, they prospered; but when they forsook Him calamity came upon them. They were His chosen people. Today He loves us and calls us to follow Him, so that we and our seed may be blessed with His presence to guide us through life, and with "his great power" to protect us from the enemies that beset our path.

March 27 (Thursday) Joshua 1:1-9.

"Jehovah thy God is with thee whithersoever thou goest." Joshua seemed to be a brave man, and yet he had to be reminded of the fact that God would be with him if he obeyed Him. We worry over the outcome of some work we have undertaken for our Lord and Master; but if we trusted His word and His promises, we would not. He is the unseen, but ever loving companion, who is by our side at all hours of the day and night, under happy or sad circumstances.

March 28 (Friday) 1 Samuel 7:5-13.

"Gather all Israel to Mizpeh, and I will pray for you unto Jehovah." Ramah was Samuel's birthplace and residence, and from there he would go out year after year to the old sanctuaries, Bethel Gilgal and Mizpeh, combining with the duties of judge, the functions of a seer or prophet, and with all the might of an oracle advising in any of the troubles of national or domestic life. He gathered together schools of the prophets and was a great reformer of the prophetic order.

March 29 (Saturday) 2 Samuel 7:18-26; 8:14, 15.

"Let thy name be magnified forever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee." The reason for David's great success is

found in this verse. Jehovah is God, and David His servant. Hence obedience to divine command was the axiom of his life. Neither in the hour of danger, nor the more trying hour of prosperity, did he turn to any idolatrous worship.

March 30 (Sunday) Psalm 138.

"I will give thee thanks with my whole heart." This Psalm is an expression of the gratitude and confidence of Israel after the return from the captivity. In the name of the people, the Psalmist praises Jehovah before all the world for the fulfillment of His promises. The heathen gods made no such completion of the things they promised. Their lovingkindness and mercy did not last forever. No other god had "respect unto the lowly." David knew that

His God was above all other gods and must be worshiped wholeheartedly.

March 31 (Monday) 1 Kings 12:1-5.

"Make thou the grievous service of thy father and his heavy yoke which he put upon us, lighter, and we will serve thee." In all ages and countries the cry of the oppressed has been heard, begging for justice, and in many cases the same answer which we have in our reading, has been given. Those in authority fight for time. What comfort would it be for such people to know that the kingdom of Christ will be triumphant.

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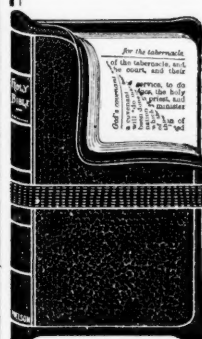
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This is a pamphlet of 31 pages in which is shown from the Scriptures of the Old and New Testaments that the ten lost tribes are included in the Jews of this present time scattered all over the world.

Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. 15 cents. P. B. F.

Where Now Is Jesus, by C. E. Putnam.

This pamphlet exhibits the Scripture evidence of the present abiding place of Jesus and traces His future movements till the consummation of His kingdom.

58 pages. Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. 25 cents. P. B. F.

The Sons of Jacob, by Rev. Thomas Tulby, M. A.

This series of character studies shows remarkable freshness and virility of treatment. The sons of Jacob are studied in relation to their tribal blessings, and as typical men. Note some of the chapter titles: "Reuben, the Unstable"; "Simeon and Levi, Evil Confederates"; "Judah, the Prodigal Son"; "The Lion of the Tribe of Judah—True Kingliness"; "Zebulun and Issachar—Helpful Partnership"; "Dan, the Subtle"; "Gad, the Undaunted."

226 pages. 7¼x5 inches. George H. Doran Company, New York, \$1.75 net. G. S.

Amazing Grace, by Rev. George Whitfield Ridout, D. D.

This is a series of thirteen stirring addresses on the grace of God as manifested in the soul's salvation and enrichment. Some might criticize the author for holding extreme views on sanctification, but the messages so warm one's heart that he can commend the book while disagreeing with it.

146 pages. 7½x5 inches. Fleming H. Revell Company, Chicago, and New York. \$1.25, net. P. B. F.

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84 pages. 10½x8 inches. The Rodeheaver Company, Chicago. \$1.50, net. W. L. R.

A Quest for Souls, by George W. Truett, D. D.

This volume, now in its seventh edition, contains the sermons preached and prayers offered in a series of meetings in Fort Worth, Tex., June, 1917, by this well known soul-winning pastor. These sermons contain the real gospel message and breathe the vital passion of the true evangelist. Even in print they grip the reader and move him to sympathy and tears. All pastors and evangelists would do well to read this book.

379 pages. George H. Doran Company, New York. \$1.50 net. P. B. F.

Famous Figures of the Old Testament, by William Jennings Bryan.

These Bible characters are familiar to us, but Mr. Bryan makes them live again. His delineation and practical portrayal of these men and women of old reveal his keen insight into character, and also his accurate knowledge of historical situations. Mr. Bryan's wide experience in public affairs and with men of eminence also specially qualifies him to understand the great men and movements of past ages.

242 pages. 7¼x5 inches. George H. Doran Company, New York, \$1.50 net. G. S.

Our Physical Heritage in Christ, by Kenneth Mackenzie.

This new book upon healing and life for the body is devoid of fanaticism and extreme unscriptural teachings. Even in his presentation of healing in the atonement his treatment is judicious. The longest chapter in the book is also the most practical, namely, "Healing Problems and Perplexities." The last chapter, "Apologia," contains a record of the personal healing experiences of the author, which in themselves are full of interest and instruction.

222 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York, \$1.50 net. G. S.

The Preacher's Old Testament, by Professor Edward Mack, D. D.

This book contains the L. P. Stone lectures of Princeton Theological Seminary for 1922-23 and consists of the following themes: "Introductory," "General Values," "Liberal Values and Influence," "Historical Values," "Dramatic and Imaginative Elements," "The Moral Message," "A Sound Philosophy," and "The Messianic Heart." As President Stevenson says, in his introduction: "He takes the old Testament as Jesus knew it, and as the church has always believed in it, and shows the wholesome, soul-satisfying nourishment which the prophet of our day dare not overlook if he is to be faithful to his commission and declare the whole counsel of God." No preacher can rightly interpret the New Testament who is not a master of the Old Testament.

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154 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25, net. P. B. F.

Why God Used D. L. Moody, by Rev. R. A. Torrey, D. D.

That God greatly used D. L. Moody is known in Christian circles all over the world, but just why, only those who were intimately associated with him, knew. R. A. Torrey knew him perhaps as no living man knew him. Out of this close acquaintance with D. L. Moody he brings seven reasons. These reasons are so simple as not only to be easily understood but applied by all. This little book should be in the hands of all ministers, Sunday-school teachers and Christian workers.

59 pages. 7x5 inches. Fleming H. Revell Company, Chicago and New York. 35 cents.

P. B. F.

Saving America's Youth, by Joseph T. Larson.

This subject has been on the heart of one of the former graduates of the Institute, and the work is the result of his study and experience during the past three years. While he writes from the standpoint of an evangelist, all of the statistics that he has gathered regarding juvenile ignorance of the Bible and proficiency in crime are equally adaptable to religious education. In a word, he has sensed the fact that "America's greatest peril is the spiritual neglect of childhood." If nothing more, the writer has performed a signal service in calling attention to the imperative need of the hour for religious education and evangelization of the youth.

Paper, 123 pages. 7½x5¼ inches. Bible Institute Colportage Association, Chicago. 50 cents.

C. H. B.

A Study of the Junior Child, by Mary Theodora Whitely.

Since the adoption of the standard course of teachers' training by the International Sunday-school Council of Religious Education, there has been a growing demand for text-books upon the various subjects of the specialization units. A little more than two years has been required for the selection of writers best qualified to teach these subjects. This volume, therefore, is outlined and approved by the International Council as

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154 pages. 6½x4 inches. Westminster Press, Philadelphia. 60 cents.

C. H. B.

Studies of Great Bible Characters, by Henry T. Sell, D. D.

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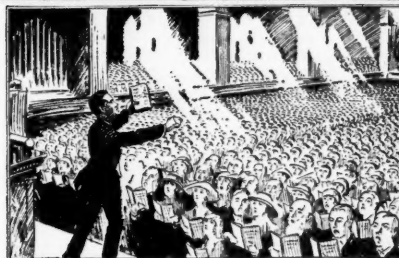
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274 pages. 7½x5 inches. Funk and Wagnalls Company, New York. \$2.00, net.

P. B. F.

The Antichrist, by Arthur W. Pink.

This book contains a series of eighteen studies touching this mighty and awful being. The author presents the Antichrist as a person, sets down the names and titles he bears; discloses his genius, career and doom; traces the references to him through the Psalms, Prophets and New Testament; points out the typical references to him throughout the Scriptures, and shows his relation to Israel and Babylon. The author has done a good piece of work. It is the most exhaustive treatment of the subject that has come to our attention. We strongly recommend the work to those who desire help along this line, although we do not insist that every position taken by the author is to be endorsed. Allowance should be made for differences of opinion among reverent students of the Scriptures.

308 pages. 8½x5 inches. Bible Truth Depot, Swengel, Pa. \$1.50. P. B. F.

Five Hundred Bible Readings, Rev. F. E. Marsh, D. D.

This is one of the Students' Library books issued by the publishers, now widely known throughout the world. It is not a new book, as the introduction was written by Rev. James H. Brookes, D. D., who went to his reward some years ago.

Bible readings are not in vogue as they were a quarter of a century ago, and the Christian world has been the loser on that account. The subjects presented seem to cover practically all of Christian experience and service, and the name of the author is a guarantee that they are truly evangelical in character. From these readings it would not be difficult to prepare outlines for sermons or addresses and also for personal work. Such a book can be made a crutch, but it is at the same time something that is almost indispensable to young Christians and Christians of small experience, for it directs them to the right Scriptures to be used in connection with the many subjects considered.

366 pages. 8½x5½ inches. Pickering and Inglis, 14 Paternoster Rd., London. Can also be obtained through the Bible Institute Colportage Association, 822 N. La Salle St., Chicago. \$1.50. J. H. R.

An Introduction to the Study of the Bible, by Rev. J. R. Van Pelt, D. D.

This book is both "scholarly and modern in its interpretation," especially the latter. The author's modernism is concretely shown in the chronology of the literature of the Old Testament, which sets forth the supposed findings of the higher critics, and only less so in the chronological table of the New Testament writings. His theories of revelation and inspiration are also along naturalistic lines, and he makes no distinction between inspiration and illumination. The only sections that we can at all recommend are: "How We Got Our Bible" and "The Bible in the World." We would recommend the author's frankness and apparent sincerity, but we reject his modernistic and unwarranted conclusions.

394 pages. 7¾x5¼ inches. George H. Doran Company, New York, \$2.00 net.

G. S.

The Thomas Jefferson Bible, by Henry Jackson.

This book is interesting and valuable from a literary and historical standpoint, but from a Christian viewpoint it is perilous, if not vicious. It is an attempt to cling to the social and ethical teachings of Jesus, while denying His essential deity. It takes from the New Testament what Jefferson thought was practical and rejects the historical phases which have to deal with Christ's supernatural origin and divine nature. The lofty ethics of Jesus are valueless without the dynamic to make them a reality. To hold up a standard which fallen man has not, nor cannot, attain unto unless supernaturally aided, is but to mock his impotency. The author's conception of ethics is utilitarian. He stresses duty apart from righteousness, forgetting that essential goodness must precede the doing of good to others. The author betrays the common fallacy of men today, which is that they are willing to do good if they are not asked to be good.

333 pages. 8x6 inches. Boni & Live-right Company, New York. \$2.50. P. B. F.

Pandita Ramabai, a Great Life in Indian Missions, by Helen S. Dyer.

November's MONTHLY contained a review of one biography of this great Indian servant of God. This is another and a fuller account of that life, written by one who was intimately associated with Ramabai in India for eleven years. Mrs. Dyer has brought gift and grace to her task as a biographer and has done her work well. A considerable portion of Ramabai's life story is given in her own words (chaps. 1-7). In the providence of God the home-call came to Mrs. Dyer before it summoned Ramabai, and so the concluding chapter has been written by her husband. The Rev. W. Graham Scroggie, of Edinburgh, in an impressive prefatory note calls Ramabai the Müller of India, and bespeaks continued prayer and support for her successors in the work at Mukti. The book will prove

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A History of Religious Education in Recent Times, by Arlo Ayres Brown.

Dr. Brown is well known in the world of religious education through his contributions and text-books. He is well qualified to take the initiative in collecting the outstanding movements in the progress of modern education for a text-book upon a subject that is receiving an increasing amount of attention. It is to be regretted that Dr. Brown did not devote more attention to the earlier Jewish and Christian periods, which laid the foundation for the present movement toward restoring the teaching ministry. We also feel that his work would have been more acceptable if he could have refrained from unduly emphasizing the fatherhood of God and the brotherhood of man, a tendency which gives his book a modernistic flavor. However, it is to be commended for its simplicity of style and arrangement which will make it useful for popular reading, as well as class study.

282 pages. 7 $\frac{3}{4}$ x5 inches. The Abingdon Press, New York. \$1.50.

C. H. B.

A Complete Guide to Church Building, by P. E. Burroughs.

In the previous contributions of Dr. Burroughs to Sunday-school work, there have been many valuable suggestions regarding the housing of the modern school, and it is with pleasure that the reader is now introduced to a complete work for the guidance of architects, pastors, and building committees in the planning of church and Sunday-school buildings. It is evident that the writer has spoken the last word on Sunday-school housing, and in his numerous plans and pictures, provision has been made for schools of every conceivable size and situation. As in other books, considerable attention is given to the remodeling of present church buildings, so that it might be said that no Sunday-school today is without a plan for adapting its building to the modern departmental arrangement.

218 pages. 8 $\frac{1}{2}$ x5 $\frac{1}{2}$ inches. George H. Doran Company, New York. \$2.50.

C. H. B.

Christianity and the Race Problem, by Rev. Robert E. Smith, Waco, Tex.

Mr. Smith tells us that he is the son of a slave owner and Confederate soldier and has lived all his life in the South among the negroes. He therefore feels capable of seeing both sides of the race problem and thinks he is in a position to render a fair and impartial verdict. He does not discuss the social relationships of the white and colored races, for he asserts that both races believe that a separate social life is most desirable and

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most practical. Even so, he finds material for a book of one hundred and fifty-six pages dealing with the black man, his characteristics and problems, and the duty of the white man in giving to all an equal opportunity. People living in the North and people living in the South will find much food for thought in this work and will be helped to a better understanding of the race problem and to a more sympathetic co-operation in seeking its solution.

156 pages. 7 $\frac{1}{2}$ x5 $\frac{1}{4}$ inches. Fleming H. Revell Company, Chicago and New York. \$1.45, net.

L. W. G.

The American Standard Bible.

This version of the Bible was authorized by the committee of American revisers, who also prepared the topical headings. The revision and translation which resulted in this Bible occupied from 1872 to 1901. This version is printed in many convenient forms, but the particular volume in mind is in genuine Morocco, limp, flexible covers, leather lined, silked sewed, round corners, red under gold edges, printed on the finest India paper, title on back in pure gold. The number is 170x.

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1207 pages. 8x5 $\frac{1}{2}$ x $\frac{3}{4}$ inch. Thomas Nelson & Son, New York. \$9.

J. H. R.

Confronting Young Men with the Living Christ, by John R. Mott.

This book contains the substance of addresses given throughout North America to the Young Men's Christian Associations and colleges during the winter and spring of 1923, by Dr. Mott. In these addresses the author kept in mind the social task of Christianity, but his chief objective was to bring home to his readers their need of vital relationship to the Lord of life, who is the source of all social and individual well-being. It contains the following chapters:

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5. What Has Happened to the Faith of Young Men Throughout the World in the Past Few Years.
6. Why an Increasing Number of Young Men Throughout the World Believe in Jesus Christ as Lord.
7. Our Greatest Need—A Fresh Accession of Vital Necessity, an Easter Message.

8. How to Augment the Leadership of the Christian Forces.

203 pages. 7 $\frac{1}{2}$ x5 inches. George H. Doran Company, New York. \$1.50, net. P. B. F.

Modern Religio-Healing, by C. E. Putnam.

Mr. Putnam does not write books for money but to testify to the truth revealed in the Bible. He does not claim worldly scholarship, but such scholarship is not necessary to understand the Bible. Of course, there is that in the Bible which taxes the deepest scholarship, but taking it as a whole it was written for the common people. Mr. Putnam has strong



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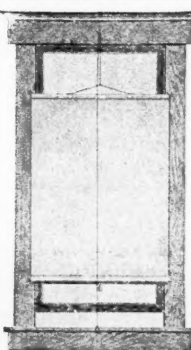
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convictions and the courage which does not always accompany such convictions. He is not afraid of men's faces and is free to say what he thinks and believes. Then too, he sticks close to the text. He believes that God can and may perform miracles of healing today, but also that many things which go by that name are spurious. He very positively criticizes the work and teachings of the Bosworth brothers for example, citing instances in rebuttal of their claims. He adds an appendix also regarding Mrs. McPherson's teachings. He distinguishes between the gifts bestowed upon the apostolic church as signs, and gifts intended for the whole body of Christ always. Charity marks what Mr. Putnam writes, especially as he pleads with the false teachers to confess their error and teach only that "divine healing" which is according to God's Word.

166 pages. 6 $\frac{3}{4}$ x4 $\frac{3}{4}$ inches. Bible Institute Colportage Association, 822 N. LaSalle St., Chicago. Paper cover, 50 cents. J. M. G.

Let us Go On, The Secret of Progress in the Epistle to the Hebrews, by Rev. W. H. Griffith Thomas, M. A., D. D.

This book contains amplification of lectures and Bible readings given by the author at Wycliffe Hall, Oxford, some years ago, then later at the Moody Bible Institute, Chicago, and subsequently at other Bible institutes and conferences in this country. The author does not call his book a commentary, but he has aimed to concentrate on one of the main themes of the epistle, namely, the necessity and conditions of spiritual progress.

As is customary with this author, he has collected and utilized a great deal of material on his subject, the sources of which he has mentioned in a most useful bibliography. The fact that he does mention such sources marks a contrast between himself and another author who has copied some of Dr. Thomas' material in his own book without any mention. It is supposed that this other author was present on some of the occasions when Dr. Thomas was lecturing on the subject and took copious notes, afterwards forgetting that they were not original with him. This made it a little difficult for Dr. Thomas to publish his book lest it should seem to a stranger that he was utilizing the original work of another man when the exact opposite is the case; but all who know Dr. Thomas would exonerate him from such an imputation.

We wish space permitted an enlarged consideration of this book which possesses great value not only for the Bible student but for the busy pastor. Here the latter will find some of the richest and most suggestive homiletic material from one who is a master in its discovery and presentation. Every chapter of the epistle is treated, and yet the volume is by no means a large one, while it is easily handled and printed in large type.

198 pages. 8x5 $\frac{1}{2}$ inches. The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago, \$1.50 net. J. M. G.

Khama, the Great African Chief, by John Charles Harris.

This little biography had barely been completed when its hero died in February, 1923, in his ninety-fifth year, as a postscript by the author records. King Khama stands out as one of the greatest personalities Africa ever produced and one of the staunchest converts the gospel ever won from heathendom. To quote the author's words: "No living African has so completely vindicated the potentialities of the Bantu race, or won so high a place in the aristocracy of character."

The book is a well written and most engaging account of this brave, good Christian king of Bechuanaland.

112 pages. 7 $\frac{1}{4}$ x4 $\frac{3}{4}$ inches. Paper cover, eight illustrations, by the Livingstone Press, London, at 1s net, and in cloth cover, by the George H. Doran Company, New York. \$1.25. R. H. G.

Art and Religion, by Von Ogden Vogt.

It is a pleasant change to pass from books written in the so-called popular style, to a work like this with its dignified, sonorous, classical English. As the style, so is the subject it treats. And the author is well qualified to deal with a subject of so vital an importance. Though the barn is a good simile for the church yet there is no need that churches should always be barn-like. True, art assuming undue proportion in the service of God may become a snare, and yet we feel that the church and its services should continue to afford a scope for the genius of such men as Bach and Beethoven. In these days it is the "worldly music" that attracts the talents that should be available for the beautifying of the services in the house of God.

The ideas set forth in this book are very suggestive. And though we may not be able to agree with everything the author says, it is certainly worth while reading.

265 pages. 9 $\frac{1}{2}$ x6 $\frac{1}{4}$ inches. Yale University Press, New Haven, Conn. \$5. S. B.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Cyclopedia of Religious Anecdotes," compiled by James Gilchrist Lawson. Cloth, 523 pages, \$3.50, net.

"Conflict and Conquest in Holiness," by Rev. J. C. Massee, D. D. Cloth, 210 pages, \$1.50, net.

"Twelve Great Questions About Christ," by Rev. Clarence E. Macartney, D. D. Cloth, 221 pages, \$1.50, net.

"Famous Figures of the Old Testament," by William Jennings Bryan. Cloth, 242 pages, \$1.50, net.

"Hawaiian Historical Legends," by W. D. Westervelt. Cloth, 215 pages, \$1.50, net.

"Beginning Again at Ararat," by Mabel Evelyn Elliott, M. D. Cloth, 341 pages, \$2, net.

George H. Doran Company, New York.

"Color Blind," a missionary play, by Margaret T. Applegarth. Paper, 10 cents.

"War, Its Causes, Consequences and Cure," by Kirby Page. Paper, 90 pages, 15 cents.

"Art Thou a King, Then?" by Rev. J. Parton Milum, B. Sc. (Lond), H. C. F. Cloth, 158 pages, \$1.25, net.

"Beginner's Grammar of the Greek New Testament," by William Hersey Davis, M. A., Th. D. Cloth, 251 pages, \$2, net.

"The Sons of Jacob and Their Tribal Blessings," by Rev. Thomas Tully, M. A. Cloth, 226 pages, \$1.75, net.

"An Introduction to the Study of the Bible," by Rev. J. R. Van Pelt, D. D. Cloth, 394 pages, \$1, net.

"The Winning of the Far East," by Rev. Sidney L. Gullick. Cloth, 185 pages, \$1.35, net.

Bible Institute Colportage Association, Chicago.

"Protestantism: Its Principles and Reasons," by Rev. R. Dittreich. Paper, 62 pages, 30 cents.

"The Ten Lost Tribes?" by C. E. Putnam. Paper, 31 pages, 15 cents.

"Where Now Is Jesus? And Nine Kindred Questions with the Word's Clear Answers," by C. E. Putnam. Paper, 58 pages, 25 cents.

"Who Wrote the Bible?" by Rev. Charles A. Blanchard, D. D. Cloth, 184 pages, \$1.

Biola Book Room, Los Angeles.

"The Revival at Broad Lane," by Kate Drew. Cloth, 284 pages, \$1.75.

J. B. Lippincott Company, Philadelphia, Pa.

"The Furthest Fury," by Carolyn Wells. Cloth, 320 pages, \$2.

Bible Truth Depot, Swengel, Pa.

"Eternal Punishment," by Arthur W. Pink. Paper, 50 pages, 15 cents.

Word and Work, Louisville, Ky.

"The Book of Revelation," by R. H. Boll. Paper, 80 pages, 50 cents.

American Baptist Publication Society, Philadelphia.

"Centenary Translation of the Four Gospels," translated by Helen Barrett Montgomery, A. M., D. H. L., LL. D. 25 cents.

Publication Department of Evangelism, Pennsylvania Baptist State Mission Society, 1701 Chestnut St., Philadelphia.

"A School of Evangelism," by Arthur B. Strickland. Paper, 32 pages, 15 cents.

Bird's Eye View Publishing Company, Long Beach, Calif.

"Bird's Eye View of the Book of Genesis," by Henry C. Buell. Paper, 12 pages, 10 cents.

Katherine C. Bushnell, 127 Sunnyside Ave., Piedmont, Oakland, Calif.

"God's Word to Women," by Katherine C. Bushnell. Cloth, 100 lessons, \$2, net.

C. E. Putnam, 153 Institute Place, Chicago.

"Modern Religio-Healing," by C. E. Putnam. Paper, 166 pages, 50 cents.

Protestant Truth Society, 3 & 4 St. Paul's Churchyard, London, E. C. 4.

"God's Word Supreme," by Arthur H. Carter. Cloth, 106 pages, 65 cents.

Pickering and Inglis, London.

"The Divine Inspiration of the Bible," by W. E. Vine, M. A. Cloth, 126 pages, 75 cents.

Morgan and Scott, London.

"The Teaching of the Cross," by David Richardson. Paper, 85 pages, 40 cents.

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Moody Bible Institute Monthly

Moody Bible Institute of Chicago

Joseph J. Bowles

RECENT SPECIAL SPEAKERS

Rev. Paul L. Berman, field representative, Department of Jewish Evangelization, Board of Home Missions, Presbyterian Church; Rev. John Humphrey, Presbyterian evangelist, Buffalo, N. Y.; Rev. Max Wertheimer, Jewish evangelist, Ada, O.; Rev. G. W. Gibb, deputy director general of the China Inland Mission; Mr. F. E. Holland, missionary, Africa Inland Mission; Rev. C. W. Spohr, missionary, China Inland Mission; Mr. C. E. Putnam, Institute Extension Department; Rev. George W. Ridout, professor of systematic theology, Asbury College, Wilmore, Ky.; C. A. Blackmore, head of Erie Rescue Mission, Erie, Pa.; Miss Elinor Stafford Millar, Institute Extension Department; Miss Helen McCullough, Institute graduate now attending Rice College, Tex.

DEATH OF TRUSTEE MCKENZIE CLELAND

On Tuesday, February 12, after an illness of but a few hours, he suddenly and unexpectedly was called Home. He had been a Trustee of the Institute for 16 1-2 years and vice-president of the board for 4 1-2 years, regular as the clock in his attendance at its meetings, deeply interested in its work, valued as an adviser and ever cordially ready to lend his aid in any possible way.

Judge Cleland, (he had been a judge in the Municipal Court of Chicago), was well known for his reform of criminal procedure and as the author of the Mothers' Pension law of the state, which has since been adopted in other states. He was also the founder of the National Probation league, and adult probation laws now written on the books of many states are attributable to his pen.

But Judge Cleland was first of all a Christian, an elder in the United Presbyterian church and superintendent of a Sunday-school to which his heart was devoted. He was unusually intelligent in the Bible, loved to study it, and an evangelical of the evangelicals. As fearless in attacking theological error as he was in attacking political corruption, he had plenty of opponents in both ranks; but it is believed that they never seriously worried him, conviction of right being a constant and satisfying support to his soul.

He had the joy of knowing that his four children were all Christians, a son and three daughters, each of the latter also being married to a Christian husband. What a heritage, and what a comfort to the widowed mother he has left behind! We shall meet in the resurrection by the grace of God.

James M. Gray.

THE INSTITUTE MALE QUARTET IN BOSTON

Tremont Temple Baptist Church, Boston, Mass., held evangelistic services

March, 1921

January 13-25, Dr. J. C. Massee, the pastor, doing the preaching, and the Moody Bible Institute male quartet assisting in the services, and in charge of the music.

From the first prayer meeting held on January 11, attended by at least 900 persons, to the last service on the 25th, the Spirit of God made His presence felt in the conversion of sinners and the rededication of lives to His service.

Noonday as well as evening meetings were held and the attendance was remarkable, even with the thermometer below zero. Souls were saved in every meeting. A noticeable number were elderly persons, grown tired of trying

Boston Ministers' Meeting of Evangelical Churches, the Baptist Foreign Missionary Society in its annual meeting, and the great "witnessing" meeting on Monday night following the evangelistic campaign, for which an invitation to witness for Christ was extended to all Christians in Boston by five leading clergymen of different denominations.

Following the meetings, the quartet sang for the radio broadcasting station WNAC, the announcer stating that it was a gospel singing quartet from the Moody Bible Institute of Chicago. Said the announcer after the singing, "The blending of tone and the enunciation were splendidly done." We know the reason—the boys prayed.

The quartet members are E. P. White, '23, first tenor, G. W. Otteson, December '24, second tenor, T. J. Bittikofer, baritone, and C. E. Bacon, December '24, bass.



The Institute Male Quartet

to reconcile the saving power of Christ with their rationalistic beliefs.

The radio plays a great part in Dr. Massee's ministry, as the evening service is broadcasted every other Sunday. Several persons were converted as a result of having come under conviction of sin while "listening in." One, a gentleman about fifty-five said, "I haven't been able to sleep. I've been crooked in my dealings. I've made and lost over \$100,000. I must get right with God and confess my shortcomings to my business associates and my family. I want peace."

The Moody quartet, Prof. T. J. Bittikofer as leader, was in charge of the entire musical program, and organized a choir of seventy-five voices and a male chorus of thirty-five, while the Temple's own Lotus Male Quartet and its able organist, Eustace B. Rice, gave faithful and splendid support.

At the final service Dr. Massee spoke earnestly in appreciation of the service rendered by the quartet and the blessing it had brought to the Temple people. He paid high tribute to President James M. Gray, and said, "I believe the Moody Bible Institute has done more than any other agency in keeping alive evangelical Christianity on the western hemisphere."

The quartet sang also before the

A LETTER FROM PASTOR A. REILLY COPELAND, WACO, TEX.

"Each year Tabernacle Baptist Church, Waco, conducts a four weeks' revival campaign. The strongest Baptist preachers of the country are invited to conduct these meetings. This year they ran from November 18 to December 16 and were conducted by Dr. J. E. Conant of the Moody Bible Institute.

"The conversions numbered more than 150 of all ages, a number of backsliders were reclaimed, the saints were greatly built up, and the Sunday-school took on new life.

"Dr. Conant is not only one of the strongest preachers in this country, but his methods of evangelism leave the local church in great condition for carrying on a soul-winning campaign after the evangelist's gone.

"He directs a city-wide canvass put on by groups of the church members, and thus lays before the church the direct prospects for the Sunday-school, church membership, soul-winning, and B. Y. P. U. In fact the tabulated results of the canvass put before the church officials and workers such a definite task, every department can be greatly increased by concerted effort throughout the year.

"It is our profound conviction that

any church desiring real New Testament evangelism will do well to get in touch with the Institute relative to securing Evangelist Conant for a campaign. People here will never forget his wonderful messages.

"Any pastor will profit greatly by Dr. Conant's unusual books, *Every Member Evangelism*, *The Atonement*, *Evolution and the Schools*, and others. But best of all, hear this God-sent man in your own pulpit and your church will never cease to thank you for having him."

EXTENSION DEPARTMENT



The photo here with is that of Mr. Sidney E. Cox, a new Extension Worker, to whom reference was made last month.

Rev. George E. Guille gave an exposition of the Epistle to the Romans afternoons at the Plant City, Fla., union Bible conference, Jan. 15-27, and a series of special lectures on Hebrews at night.

Miss Elinor Stafford Millar gave several Sunday evening addresses at St. Paul's Union Church, Chicago, during January, and conducted special meetings Feb. 10-17 under the auspices of the Washington, Ill., Ministerial Association. Later, Feb. 24-Mar. 2, she will hold evangelistic meetings in St. Luke's Evangelical Church, Chicago.

Dr. Henry Ostrom responded to the call of Mr. Peter MacFarlane, well known mission man of St. Paul, filling an engagement at Moorehead, Minn., under the auspices of the mission and evangelical churches.

We have been receiving good reports on the work of Miss Virginia C. Williams from St. Louis, where she taught the Bible for six weeks under the leadership of the Y. W. C. A. From there she went to the Austin, Tex., Y. W. C. A., for a series of Bible studies, Feb. 17-22.

Rev. James A. Sutherland, who is directing our conferences in the Southeast, was associated with Rev. A. B. Winchester of Toronto in Bible teaching at Calvary Baptist Church, Miami, Fla. He was also a teacher in the conference held later in the First Presbyterian Church, St. Petersburg. Mr. Winchester then gave a series of Bible lectures in the First Congregational Church of Tampa. Later, Mr. Sutherland was associated with Mr. Guille in Bible teaching at the First Congregational Church, Melbourne, Fla., Feb. 3-10.

Dr. Winchester and Mr. Sutherland participated in a conference in the First Presbyterian Church, Quitman, Ga., Feb. 13-24, and Dr. Gray spoke in a conference on fundamentals at South Highland Presbyterian Church, Birmingham, Ala., Feb. 20 and 21.

The continued illness of Dr. Julien S. Rodgers of the Extension Depart-

ment has made it necessary for the Institute to accept his resignation as its representative in the Southeast. Dr. Rodgers planned and directed the Bible conferences conducted by the Institute in that section during the past two years. His presence will be seriously missed in the series of conferences now in progress in the Southeast. Our prayer is that he may be enabled to take up active work again soon.

Another resignation recently accepted by the Institute, effective January 1, was that of Rev. Carl A. Montanus, who has represented the Institute in the field for over a year. Mr. Montanus has returned to the work of the Near East Relief, for which organization he was formerly state superintendent for Iowa.

ANOTHER FISHERMEN'S CLUB

The Fishermen's Club, of Cicero, Ill., recently organized with more than forty members on the pattern of the Los Angeles Club of the same name, is doing effective work in the branch missions of the First Congregational Church of Cicero, a suburb of Chicago, holding shop meetings in near-by plants, and



Fishermen's Club of Cicero, Ill.

meeting each Saturday afternoon in special fellowship of prayer, inspiration, and instruction in methods, followed by supper.

The Club's membership requirements are a clear experience of conversion, a consistent Christian life, a desire for the salvation of souls, and freedom from religious hobby. Applicants for membership are examined by a committee and accepted by unanimous vote of the club. Their slogan is "Out for Souls."

The pastor of the church is Rev. William R. McCarrell, '12, whose ministry is the subject of the leaflet entitled, *The Church That Did Not Close*.

DR. CONANT'S WACO CAMPAIGN

It was first planned in connection with Dr. Conant's campaign at Tabernacle Baptist Church, Waco, Tex., that Mr. James Entzminger should conduct a program having as its objective the gathering of new scholars into the Sunday-school and the enlargement of the school generally. When it was found that Mr. Entzminger could not come, the plan

was enlarged to cover not only the gathering in of prospective Sunday-school scholars, but the reaching of the unsaved and the unchurched.

A card canvas of the city was conducted on Sunday afternoon, Nov. 27. Twenty teams of ten members, under the direction of team captains, were each allotted a portion of the territory. The canvas revealed some 4,000 prospects. These consisted of: 1,000 outside of church and Sunday-school; 500 Sunday-school prospects up to thirty years of age; 500 church members unattached in Waco; 1,000 church members not in Sunday-school.

All cards were analyzed and sorted into districts, then distributed to the group leaders. On Thanksgiving Day as many of the members as possible met at the church for lunch and spent the afternoon in personal work, from which several conversions resulted.

In order to gather in the harvest, and keep the church in constant touch with the entire field in the future, a permanent organization was formed for the purpose of continuous personal evangelism. This includes: (1) A director of evangelism. (2) Two assistant directors,

one for men and one for women. (3) Twenty group leaders, ten men and ten women. (4) Ten members in each group. (5) A church committee of evangelism, consisting of the pastor (ex officio), the director, assistant directors, and group leaders—twenty-four members in all.

There are three sub-committees to work with the general organization, namely: (1) Auto committee, to arrange for the transportation of prospective church members and Sunday-school scholars. (2) Newcomers committee, to ascertain whereabouts and visit every newcomer to Waco. (3) Births, marriages and deaths committee. This committee is to arrange for the visitation of cradle-roll prospects, newly married couples, and also to see that a letter of sympathy goes from the church to every family suffering bereavement, no matter who, Jew, Gentile, or Catholic, alike.

The church members are enthusiastic about the plan. Properly worked, it will revolutionize the church.

Moody Bible Institute Monthly

"HE BEING DEAD YET SPEAKETH"

Mr. Chas. S. Schurman, editor of the *West St. Paul Times*, St. Paul, Minn., made a brief visit to the Institute recently, accompanied by Mr. A. J. Burningham, brother-in-law of Mrs. Frances C. Allison, Assistant Director of the Practical Work Course.

In an article in the *Times*, Mr. Schurman says:

"Moody Institute is a wonderful institution—possibly the greatest of its kind in the world. They have some 800 day, and about 700 night students, besides correspondence classes covering about 10,000. Can you imagine what it means to have approximately 11,500 studying the Bible, inspired by this center of study and thought and good influence set in motion by Mr. Moody? Surely enough, 'he being dead, yet speaketh.'"

FROM A MISSOURI PASTOR

A Methodist pastor from Missouri, who says that he does not always agree with the theology of the Moody Bible Institute, writes:

"I recognize Moody Bible Institute as the strongest evangelical institution on the earth. Your students can talk to the lost about their souls, and the world needs that more than anything else today."

SYNTHETIC BIBLE STUDY COMMENDED

"Any Christian who desires to get a good working knowledge of the Bible as a whole in the shortest time, will find the Correspondence Course of Synthetic Studies to be just the thing he is looking for, and the patience, sympathy and courtesy he will receive from the promoters will be an added pleasure.

"W. G. Walters,

"70 Thurleigh Rd. S. W. 12, London, England."

GREETING FROM PHILADELPHIA ALUMNI

President Gray received a telegram, Feb. 4, reading as follows:

"Philadelphia Alumni members and friends assembled at Moody birthday dinner send greetings to you and the Alumni Association. We are enjoying

real Christian fellowship, reminding us of Institute days. We pray God's richest blessing on the Conference and the Institute. Jeremiah 33:3. 'Call unto me and I will answer thee and shew thee great and mighty things which thou knowest not.'"

MRS. W. F. BARNUM'S BIBLE CLASSES

The yearly report of the Barnum Bible Class, rendered September 30, showed an enrolment of 169. This class distributes literature and engages in social service throughout the city of Fort Worth, Tex. Its total receipts for the year were \$1,256.90, and starts the new year with a balance of \$205. The Victory Bible Class, taught by Mrs. Barnum, meets on Wednesday from October to May, the enrolment for last year being 80. The Radio Bible Class, also under the direction of Mrs. Barnum and working through the Fort Worth *Star-Telegram*, reached a total of 860 for the year. Mrs. Barnum is an Institute correspondence student, taking two of the courses.

"IT MAKES ME ALMOST SHIVER—"

A former student wrote recently: "I have been a pastor in the ——— church since I left the Institute. I have had to follow men from our own school. Although I think our church school is as safe as most of them, there is a great lack. While in the Institute I learned the value of the Bible more than ever before and memorized about a thousand verses. They have been a great help to me in my sermons. I have more than once, in going into a new place, been called the best Bible teacher that has come to town. It makes me almost shiver to think how near I came not coming to the Institute."

Referring to one of the strong men of his denomination, he quotes him as saying in the church paper, regarding a Christian worker, "He is a graduate of the Moody Bible Institute of Chicago and therefore it is not difficult to understand the intensity of his zeal for foreign missions."

EVERY MEMBER EVANGELISM AT VASSAR, MICH.

Dr. J. E. Conant, evangelist, and Sidney E. Cox, song leader and organizer, recently concluded their "Every Member Evangelism" campaign at Vassar, Mich. The census of the town conducted the first Sunday afternoon of the mission revealed the fact that about two-thirds of the community were unchurched, and presumably unsaved. Personal work was commenced immediately by the members of the three co-operating churches. Immediate results were secured, and there was a response to every invitation given by Dr. Conant, those who had decided for Christ in the home or place of business making a public confession in the meetings. One hundred and seventy-five decisions were registered, a large proportion of them adults.

The *Vassar Pioneer* says: "The Word

of God has been honored both in the preaching and personal work organizations, and the music has given place to the message of the gospel, rather than the display of talent.

"This is the cleanest evangelistic mission ever held in Vassar in every respect, and has the support of all people who appreciate truth, honor and fairness. Dr. Conant and Mr. Cox have made a thousand friends for themselves and the Moody Bible Institute of Chicago."

OUR STUDENTS ARE APPRECIATIVE

The President of the Institute has received the following letter from Mr. Lundquist, who has just been installed as associate pastor of the First United Brethren Church, Canton, O., of which the former director of our Missionary Course, Rev. E. J. Pace, D. D., is pastor.

"Dear Dr. Gray:

"Among the very first things I do as I enter upon this new field of service for the Lord, is to express to you my hearty appreciation of all that has come to me through the Moody Bible Institute, both as student and employee. I am glad that it has been my privilege to give in some degree of my energy and love in service, as well as to receive the blessed and helpful instruction in the classroom.

"'Moody' is home to me, and a place of much blessing and great joy. I shall count it as one of the privileges of the years to come to share in the support of the Institute by gift and by prayer.

"Most cordially yours in Him,

"Harold L. Lundquist."

PERSONALIA

W. J. N. Simmons, '13, has accepted the call of the First Baptist Church, Allegan, Mich.

Frederick E. Stemme, '13, is now pastor of the First Presbyterian Church, Rushville, Neb.

Elmer J. Hutchison, '23, has been accepted by the Congo Inland Mission and expects to sail for Africa next spring.

D. Van Dyke has given up his work at Nemo, Ill., and has taken up work with the Presbyterian church at Albany, Ill.

Charles J. Goodman, '16, is teaching an adult Bible class every Sunday afternoon at Gospel Center, 3621 Washington Blvd., St. Louis, Mo.

H. H. Savage, '11, has accepted the pastorate of the First Baptist Church, Pontiac, Mich., and moved there from Baraboo, Wis.

James W. Green, '15, for the past year Baptist pastor at Melvin, was ordained a Baptist minister at Peck, Mich., Dec. 17.

Clarence L. Virgin, '05, advance representative of John Edward Brown Evangelistic Party, Siloam Springs, Ark., was a recent visitor at the Institute.

Tillie V. Burkey, R. N, '19, en route to Africa for missionary work, writes from Paris, France: "I am staying here a few months to learn the language. Pray for me that I may have aptitude. He faileth not."

FREE AS SALVATION

are James H. McConkey's four latest messages, namely

"Guidance"

"The Nutshell of Prophecy"

"The Ministry of Suffering"

"If We Neglect" (Gospel)

Absolutely free to any one interested enough to address the publishers—

SILVER PUBLISHING SOCIETY
Dept. H., Bessemer Bldg., Pittsburgh, Pa.

William H. Swann, '12, graduate of the Evening School, is now in charge of a three-point Methodist Episcopal circuit, with headquarters at Strasburg, Mo.

Margaret Nicholl, '19, sailed for Africa in November. Her present address is Mission Evangelique, Fort Sibert, Afrique Equatoriale Francaise, via Matadi, Africa.

Clarence M. Keen, '18, is now pastor of the North Baptist Church of Wilmington, Del., having formerly been engaged in evangelistic work in various parts of the country.

A recent letter from Lydia Klint, '21, whose address is c/o Swedish-American Mission, Canton, China, states she is now busy studying Cantonese at the Canton Union Language School.

James B. Ellison, '23, and Mrs. Ellison (Marcia E. Ford, '23) are located at Sheridan, Mich., ministering to a church in Sheridan and another at Fenwick, Mich., under the Congregational Conference.

J. Frederick Rake, '14, First Baptist Church, Evansville, Ind., writes that they are experiencing a gracious revival in which more than 100 souls have already professed faith in Christ. A. C. Smith, '23, is associated with Mr. Rake as assistant pastor since Feb. 1.

F. B. Colon, '21, has just closed his work in Porto Rico where he has been for two and one-half years as pastor of two Baptist churches. The Baptist Home Missionary Society is transferring him to Wichita, Kan., for work among the Mexicans.

Carla Berg, '19, is stationed at N. Zululand, Africa, where she has worked for two and one-half years. She writes: "About forty have taken their stand for the Lord here since I came. Pray that many from Zululand will be in the ransomed host."

At a Bible conference of the Nebraska Christian Fundamentals Association held in Omaha, Sept. 12-14, H. E. Lininger, Cor. Student, was elected secretary; G. O. Rogers, '16, O. O. Wood, '07, and Albert Mygatt, '05, members of the Executive Committee; and Charles Colas, '22, a member of the Bible Conference Committee.

Ralph A. Brown, '18, is located as director of religious education in a school at Big Creek, Ky. He says, "We feel we have an unusual opportunity for service here. Mrs. Brown is assisting in the high school and G. A. Sanden, '20, and Mrs. Julia Cameron, evening class student, are associated with us in our work."

Harry J. Vander Linden, '15, pastor, First Baptist Church, Earlville, N. Y., reports three weeks of special meetings in his church, led by the N. Y. Baptist State Convention evangelist, F. C. Slocum and party, with about sixty professed conversions.

William S. Dixon, '13, evangelistic singer and preacher, was ordained a Baptist minister, October 10. He writes, "The Holy Spirit has been deep in con-

viction of sin and in saving many unto Him, for which I am grateful to God."

Wilmer S. Lehman, '94, for over twenty years a missionary in Cameroun, Africa, under the Presbyterian Board, writes: "I get a great deal out of the MOODY MONTHLY and am thankful for some certain voice in these days where there seems so much uncertainty. The Lord's work goes on here. There was a time, a few years ago, when our mission was at a standstill. It is progressing now. Many are coming out to confess Christ. Our services average about 800 to 900. There were 2,228 at the last communion service. The time spent at the Institute helped and strengthened me in more ways than I can tell, not alone here, but during the four years I was studying medicine in Ann Arbor."

BORN

To Clark E., '23, and Mrs. Spaulding, a daughter, Dorothy May, December 26, Diamond, Pa.

To C. L., '20, and Mrs. Wolford, a daughter, June Lorrain.

To Ernest, '14, and Mrs. Leuenberger, a son, John Edward, January 15, Plover, Wis.

To Claude, '21, and Mrs. Fausnaugh, a daughter, Shirley Gladys, January 12, Chicago.

To Frank J., '18, and Mrs. Worthington (Caroline Schmidt, '18), a daughter, Margaret Louise, January 19, at Nashville, Kan.

To Mr. and Mrs. Geo. K. Harris (Winifred Steven, '16), a son, at Kaifeng Fu Honan, China, January 15.

To Albert H., '16, and Mrs. Crombie, a daughter, Mary Catherine, January 23, Harvey, N. Dak.

To Guy E., '22, and Mrs. Terpe (Muriel Holt, '22), a son, Richard Holt, November 18.

To Geo. M., '20, and Mrs. Landis, a son, John Thornton, January 25, Marion, O.

To Palmer, '21, and Mrs. Anderson (Adelia M. Rorem, '21), a daughter, Carol Rorem, December 16, at Sinyang Honan, China.

To E. Archer, '21, and Mrs. Dillard (Eva Belsham, '21), a son, Richard Augustus, January 13.

To William, '19, and Mrs. Fuchs, '20, (Gertrude Gronseth) a son, Philip William, December 28, 1923, Chicago, Ill.

MARRIED

John G. Rediger, '23, and Florence Mintz, '23, January 1, Chicago, Ill.

Rev. Arvid N. Wickstrom and Ruth E. Swanson, '20, January 3, Wetaskiwin, Alta.

James B. Ellison, '23, and Marcia E. Ford, '23, January 24, Jackson, Mich.

Grover Cleveland Neal, of Charleston, W. Va., and Helen Mary Taylor, '20, August 15, 1923, Detroit, Mich.

Present address, 2570 Indianola Ave., Columbus, O.

John Penner and Elizabeth A. Unruh, '22, January 17, Ephrata, Pa.

DIED

John Morgan Gardner, '12, December 24, at Rocky Ford, Colo.

Marion H. Ross, infant daughter of John J. Ross, '14, and Mrs. Ross, at Northfield, O.

Henry R. Godbeer, '22, of 4646 N. Kilpatrick Ave., Chicago, January 14.

Charles L. Langsman, '14, January 9, superintendent, Bible Rescue Mission, Chicago.

Hugh Thomas Cameron, '17, November 20, at Hampton, Melbourne, Australia, where he had been engaged as a singing evangelist in charge of the Victoria Open Air Mission.

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A Christian Worker Amongst Indian Children Writes

Towaoc, Colo.

The supply of literature sent some time ago has been well used, and has borne good fruit. We know of at least ten young people who became Christians, and are living consistent Christian lives, largely through the instrumentality of that excellent religious literature, including copies of the New Testament.

We have started and are fostering a mission among the Ute Indians, in the extreme southwestern corner of Colorado. The reservation touches the states of Arizona, New Mexico and Utah. The adults of this tribe can neither read nor write and only to a very limited extent can the children do so.

Some four years ago the Indian Department of the government started a school for these Indian children. I am conducting a Sunday-school and other services among them. Some of the children are now in the fourth grade at day-school, and so are able to read reasonably well. Outside of what they see in day and Sunday-school they have no literature whatsoever. While none are very far advanced in school work their ages range from 6 to 18 years. In our Sunday-school we have an attendance of 155 Indian children.

Already some of these young folks show marks of being real Christians, and most of them are very much interested in our religious work. We are expecting that nearly all of them will become Christians. It will be a great gospel victory!

I have said the adults can neither read nor write. They know nothing of the gospel, because I cannot speak their language, and they do not understand English. We hope that as the children come to know the Lord, they will also become evangelists to their own people. —J. R.

A "SKY PILOT" AMONGST THE LUMBERJACKS

Iron River, Wis.

This last fall and winter in 58 days I held 64 services, walked 461 miles, by car or railroad traveled 1,809 miles. Men at service, 5,167; total men in camp, 5,627. The books, *Men of the Bible*, *Moody's Stories* and *Calvary's Cross*, are asked for very often—*The Way to God* also.

I cannot forget one sight I saw,—two young men playing cards in their bunk, or bed, when I handed them a book apiece. They commenced to read them at once. They had read but a few pages when in an undertoned voice one spoke to the other; he nodded his head and out went the deck of cards on the floor. It convinced me there was power in the written word.

There is more good to the glory of

God done by the printed word than you can imagine or ever will know. It makes a lasting impression. Even I can see the difference where the printed word has been handed out. Very often some of the men say, "That book is just the thing we need. I had one I got from you last time you were around. I lent it to many to read."

The camps are full of poison books, Satan's works, and his servants are busy recommending them as they are against the Bible.

I have not met a missionary in the camps this winter. There are about two thousand camps in Michigan, Wisconsin and Minnesota of 20 men and upwards in a camp, so you see it will take about five men to a state to reach every camp once in a winter, where they should be reached once a month at least.—J. M.

Pray daily for those who sell and distribute the gospel print.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association.

The following contributions have been received by the Bible Institute Colportage Association from January 1 to 31, 1924, inclusive:

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Literature was sent out on account of the Book Funds named, by the Bible Institute Colportage Association, from January 1 to 31, 1924, inclusive:

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Army and Navy Book Fund: To three points in two states: 30 Colportage Library books, 170 Evangel Booklets, 100 Pocket Treasuries, 150 tracts, 2 Testaments.

Fire Station Book Fund: To one point in one state: 24 Colportage Library books, 24 Evangel Booklets, 25 Pocket Treasuries.

Hospital Book Fund: To eleven points in eight states: 233 Colportage Library books, 55 Emphasized Gospels, 134 Evangel Booklets, 171 Pocket Treasuries.

India Book Fund: To four points in India: 821 Colportage Library books, 25 Emphasized Gospels, 70 Evangel Booklets.

Latin-America Book Fund: To five points in three countries: 74 Colportage Library books, 200 tracts.

Lumber Camp Book Fund: To eleven points in six states: 88 Colportage Library books, 660 Emphasized Gospels, 776 Evangel Booklets, 1215 Pocket Treasuries, 1000 tracts, 66 Testaments.

Missionary Book Fund: To two countries: 10 Colportage Library books, 25 Pocket Treasuries.

Mountain Book Fund: To three points in three states: 60 Colportage Library books, 15 Emphasized Gospels, 42 Evangel Booklets, 70 Pocket Treasuries.

Pioneer Book Fund: To twenty-four points in twelve states: 1045 Colportage Library books, 442 Emphasized Gospels, 634 Evangel Booklets, 831 Pocket Treasuries, 611 tracts, 35 Testaments.

Prison Book Fund: To one hundred fifteen points in thirty-seven states: 4626 Colportage Library books, 1995 Emphasized Gospels, 4258 Evangel Booklets, 4973 Pocket Treasuries, 1040 tracts, 20 Testaments, 1 Bible.

The total amount of literature sent on the above book funds, is as follows: 7966 Colportage Library Books, 3192 Emphasized Gospels, 6108 Evangel Booklets, 6610 Pocket Treasuries, 3001 tracts, 123 Testaments, 1 Bible.

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AN INSIDE GLIMPSE

We would like to spread before you all of the soul stirring experiences which come to us weekly in the practical work reports from our students. But since this is impossible we are quoting from a few that you may share the joy with us.

A man converted in jail through the instrumentality of a group of students wrote to one as follows:

"I have joined a Sunday-school class, the Christian Companionship Club and the choir, so you see I am very busy in the Lord's work. I sing at the missions in Chicago, and give my testimony of how Jesus saved me, a wretched sinner, in the Cook County Jail.

"I have already been the means of bringing two or three souls to the Lord each week, but I give Him all the praise. When a man is a Christian he always likes to tell the other fellow about the Saviour."

Our Practical Work Director says:

"The work in the Railway shops is typical of most of the work carried on by our groups. The men have but thirty minutes for eating, and when our group arrives they are seated around in a circle leaving room for the group in the center. The group is composed of a number of musicians, two or three good speakers, and personal workers who know how to speak to men. It is not an uncommon occurrence to have five or six men at one meeting come out of their own accord and take a stand for Christ in the sight of their fellow workmen."

A Mission Superintendent testifies:

"Your students have been a wonderful help to the attendance of the Mission. Souls have been saved, Christians built up in their faith, and Biblical interpretation made profitable. Your students have a warm place in the hearts of our people. They are always made welcome because of their Christian fortitude."

If you would like to have a share in carrying on the work of The Moody Bible Institute your gift will be very thankfully received. If you have funds for an investment which would help this work and also bring you returns for life we will be glad to tell you about our Annuity Plan.

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